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ABSTRACT

This teaching guide, developed by the Los Angeles (California) Unified School District, focuses on the multicultural characteristics of American society. In the first section, background information is provided about American Indians, black, Asian, and Hispanic Americans, and white Americans (non-Hispanic) of various ethnic groups. Also examined are the language patterns of Asian, black and Hispanic cultures in the context of language problems encountered by students learning standard English. The second section describes criteria for developing multicultural learning centers, the instructional objectives and concepts for these learning centers, and instructional activities appropriate to each objective. Folklore, celebrations, customs, costume, arts, and environmental needs are among the instructional topics represented. This guide also includes Exhibit summary sheets for each learning center, an activity record sheet, a format for additional lesson plans, a glossary, and a bibliography. (JCD)

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OUR HUMAN TIES

CULTURAL SIMILARITIES AND DIFFERENCES

UD 022 098

OUR HUMAN TIES

CULTURAL SIMILARITIES AND DIFFERENCES

Monograph #5

March, 1977

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This monograph has been compiled through the efforts of the Area J Instructional Staff under the leadership of Dr. Maxine R. Mitchell. Appreciation is expressed to all who have contributed ideas, time, and effort.

Estella Bullen	Maxine Mitchell	Dick Schopf
Jane Gebers	Wanda Perry	Dolores Soll
Charlotte Kimball	Virginia Pope	Mildred Weaver

FOREWORD

In preceding publications of Human Ties, two levels of "good" which are essential to human self-concepts and relationships with others have been mentioned. For the purposes of these monographs it will suffice to say that there are other levels of "good" which we will not develop here. It is essential, however, that teachers understand that the reverse of "good" exists in the concept of evil.

There is no hierarchy in the concept of evil. Thomas Aquinas states that evil is a negation of good. More graphically stated, there is no meridian which separates good from evil - that everything on the right side of this imaginary line would be conceived of as good and everything on the left side be considered evil. Good can change into evil at any level where good is either diminished or negated.

For the individual who has achieved in his lifestyle a high level of goodness, the point at which evil may set in may be considerably higher than for the person who has achieved a very low level of goodness. There is certainly great validity in the old adage that says, "Of him who has, more is expected."

In considering the varied aspects of human behavior, young and old alike must understand that good must continue to grow and expand and must be nurtured and enhanced or else it will diminish and through that diminution become evil. There is no neutral ground between good and evil. The moment goodness ceases to grow, evil takes over. Therefore, in our relationships with one another, human conduct must constantly be enhanced and developed.

Placed in a societal framework, man must constantly seek new and better ways of performing and reacting and interacting with his fellow human beings. He cannot take solace in the thought that he has done nothing bad for even in his failure to act affirmatively to create a better life and a better environment, he has contributed to the reinforcement of the undesirable.

As society becomes more complex and man's role becomes intertwined with that of machines, man too frequently does not clearly understand or accept responsibility for his actions. Life in a cybernetic society is complicated and demanding, but it does not absolve us as human beings of our obligations to perform in ways conducive to the well-being of all people in the social environment. We must love one another and act helpfully toward one another with the greatest good that each individual is capable of achieving, and those of us who egotistically may like to feel that we are better endowed with intelligence or education or wealth must also accept a greater obligation in terms of personal behavior.

Noblesse oblige.

Frederick J. Dumas
Area J Superintendent

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All good people agree
And all good people say
All nice people like Us are We
And everyone else is They:

But if you cross over the sea,
Instead of over the way
You may end by (think of it) looking on We
As only a sort of They.

Rudyard Kipling

PHILOSOPHY

The well-being of society is dependent upon the recognition of the interdependence of people. In the words of Wilson Riles, "Our success or failure in solving social problems will ultimately determine our survival as a human race."

It is important that all educators working with students recognize the importance to society and the impact on society of the self concepts held by individuals. It is equally critical that educators become fully cognizant of the facets and effects of the relationships, interdependence, and social interactions of people, of the political and economic relationships of groups, and of the impact of technology on our modern world.

OUR HUMAN TIES, CULTURAL SIMILARITIES AND DIFFERENCES recognizes that the culture of America is not a single culture but a multiethnic fabric woven of different cultural strands which have each given practices and procedures to the whole. Although individual cultures may retain some of their original threads, there tends to be a merging and a blending as groups share and become acquainted. The strength and the future of America lies in a full recognition of the merits of a pluralistic society and a productive utilization of all of her people.

STATEMENT OF GOALS

Goals for Teachers

- Teachers will be increasingly aware that each person is a unique human being and that although all humans are alike in many ways, no two groups of people nor individuals within a group will necessarily live in exactly the same way.
- Teachers will develop an ever growing appreciation of the complexity of humanity and of the interdependence of people.

Goals for Learners

- Each learner will develop an awareness of his/her background and of the diverse background of others.
- Each learner will develop an appreciation of the complexity of humanity and of the interdependence of people.

A MAJOR CONCEPT ABOUT
CULTURAL SIMILARITIES AND DIFFERENCES

American society is a pluralistic society composed of many cultures which express their unique heritage through the ways in which they meet their basic human needs: communication, education, religion, food, clothing, shelter, weapons, tools, utensils.

BACKGROUND INFORMATION FOR TEACHERS

AMERICAN INDIANS

In the United States today there are approximately 800,000 Indians. About half of these live on Indian lands; the rest are part of the general population. There are approximately 65,000 American Indians living in Los Angeles County.

There are 263 distinct tribes or bands in the United States as well as eight distinct linguistic groups which divide into many Indian languages. When the white man arrived on these shores, there were about three hundred languages utilized by the Indians. Since Indian languages were not written, many of them simply vanished with the passing of those who spoke them. Today only two Indian languages are still widely spoken - Navajo (Athapascan) and Siousan. Other Indian tongues are spoken, but to a lesser extent.

There were many Indian cultures before the coming of the white people. The Chippewa rode in a birchbark canoe, the Chikasaw in a dugout. The Sac slept in a bark wigwam, the Kiowa in a skin tepee, and the Pueblo in a stone apartment house. The Seminole hunted with a blowgun, the Sioux with a box. The Papagoes regarded war as a form in insanity; the Comanches gloried in it. The Choctaws and Chickasaws lived side by side, yet the Choctaws were noted for their agricultural skills and the Chickasaws for their belligerency. To say that any specific trait is an American Indian trait is to over-simplify.

Because of many factors, Indians of the same tribes and groups are today found in widely scattered parts of the country. The locations where they live now may have little relationship to their tribes, their languages, or their wishes.

The largest number of American Indians live in the southwestern states of California, Nevada, Utah, Colorado, Arizona, and New Mexico.

The largest Indian group is the Navajos. They number about 130,000 and have the largest reservation - nearly 16 million acres. The Navajo Reservation covers most of Arizona north and east of Flagstaff and overlaps into New Mexico and Utah. Although most other tribes have lost their language, more than 97 per cent of the Navajos still speak their own tongue. A large percentage speak some English.

They operate their own parks and recreation departments with their own corps of Navajo Rangers. In 1969 they established the Navajo Community College, the first college founded on an Indian reservation and operated by the Indians themselves. From their capitol at Window Rock, Arizona, the Navajos govern their vast domain with a tribal council of seventy-two members, a chairman, and a vice-chairman.

The Apache, Hopi, Papago, Pima, Maricopa, Paitue, Serrano, Ute, Shoshone, and Pueblo tribes also have reservations in the Southwest.

There are still many Indians in the Central region of the United States on large reservations in Minnesota, Nebraska, North Dakots, South Dakota, and Wisconsin. Oklahoma has no reservations, although approximately 10 to 12 per cent of all Indians live in that state. Today Oklahoma has become a melting pot of Indian blood. The tribes here have intermixed with each other and with whites to the extent that their "Indianness" has become almost submerged. The Oklahoma Inter-Tribal Council has been organized to represent all the Indian tribes of Oklahoma, wherever they came from and wherever they live.

The Sioux also are Central region American Indians, often considered to be bold warriors and masterful horsemen. They were deeply religious and had a rigid moral code. One of the ties that held the many Sioux tribes together was their communal rituals.

The Chippewas (also called the Ojibways) are the second largest group in the United States today. These were the Indians of the forest and waterways. There is little of their culture left. Most Chippewas have adopted the life of the whites.

Other Indians of the central region are the Sac, the Fox, the Iowa, Kickapoo. Potawatomi, Omaha, Winnebego, Osage, Modoc, Oneida, Menominee, among others.

The Northwest Indians in Washington, Oregon, Idaho, Montana, and Wyoming include the Blackfeet, the Crows, the Nez Perces, the Shoshones and the Yakimas, and others.

The Blackfeet were once a strong tribe that hunted and traded with the whites. Today the main body of the surviving Blackfeet live on a reservation in north central Montana where, in recent years, they have progressed in agriculture and cattle raising. There are few full bloods left.

The Cherokee Indians have the largest reservation in the Eastern part of the United States and rely on tourism as a major industry.

For almost five hundred years Indians have been fighting for their right to exist, for their freedom, their lands, their means of livelihood, their organizations, their beliefs, their ways of life and their personal security. In 1971, their average life expectancy was 63.9 years. Their average annual income was $1,500 while their unemployment rate was nearly 40 per cent. Many Indian families live in grossly substandard houses without running water, electricity, or adequate sanitary facilities.

Fifty per cent of Indian school children drop out of school before they complete high school. The suicide rate of Indian teenages is high. In recent years there has been an emerging recognition of the importance of Indian cultures to the mosaic that is America and a growing willingness to address the difficulties and problems encountered by Indian people.

There are certain considerations regarding the attitudes and values of American Indians of which a teacher should be cognizant.

Early childhood rearing methods among Indian groups are often characterized by permissive techniques and may be regarded as the responsibility of the extended family and the peer group as well as of the parents. Discipline is usually achieved through non-corporal means. Withdrawal of attention is often used as a control device.

Native Americans respect and value the dignity of the individual. Children are afforded the same respect as adults. It is important for the teacher also to respect the "dignity" of the Indian child.

When American Indians meet new people and new situations, their culture teaches them to be cautious and to observe before taking action. Indians perfer to wait and watch and to be sure they know just what is expected of them before they act. To make mistakes is regarded gravely. They may need time to consider an activity before they try it.

Indian values rank cooperation and harmony with others high on a scale of importance. A person is judged more by his/her ability to work well with others than by the acquisition of wealth or success. It may seem more important to the Indian student to get along well with his classmates than to get good grades. He/she may be uncomfortable in the type of competition which singles out individuals or pits one student against another.

The teacher who is aware of potential differences between his/her own culture and the culture of the Indian student can do much to help maximize learning for that student.

ASIAN AMERICANS

(Excerpted from Bridging the Asian Language and Cultural Gaps, A Handbook for Teachers and We, the Vietnamese Voices from Vietnam.)

Where differences in cultures exist, there is a potentiality for cultural misunderstandings to occur between the peoples involved. In this section, an attempt has been made to focus on the facets of Asian culture that touch upon the immediate life of the Asian American student - his/her school and everyday world.

Certain generalizations about the Asian groups - the Chinese, the Japanese, the Filipino, the Korean, and the Vietnamese will be presented. It must be kept in mind, however, that each student is an individual with motivations and reactions and should not be expected to fit automatically or accurately into any stereotype.

There are certain cultural realities shared by the Asians: the concepts of humility of face, honor and dignity, of reverence for age, and of etiquette (good form). These feelings permeate all facets of their lives and project a strong influence over their actions and reactions. Humility is a unique cardinal virtue in the East. To be liked, be careful not to convey a pronounced air of self-importance or arrogance.

Traditionally, education has been held in high esteem in Asian cultures. In the past, education was considered a privilege reserved for the elite. Now mass public education is available through the lower grades, with many students continuing into higher levels of education. The traditional value given to education remains unchanged, and an educated person is revered as a "learned one." Asian parents have been known to make many sacrifices to provide education and training for their children.

The Asian student's attitude towards his teacher has always been one of great respect. The students reluctance to ask questions in class, much less to speak out, may stem from his/her feelings of shyness or self-consciousness in the presence of the teacher. To leave himself/herself open to the possibility of making a mistake and "losing face" before the teacher is a frightening thing. Female Vietnamese students may be even more shy than Vietnamese male students.

The student-teacher relationship in Asian countries is quite formal, and classes are conducted in the "traditional" manner. Asians are basically formal in addressing each other, and this carries over into the classroom as well. The teacher is addressed as Teacher Smith rather than as Mr./Ms. Smith. In Japan, students are generally addressed by their last names

rather than by their first names. In China, the students are called by their full names.

Traditionally, educated Asian students equate the printed page with learning. They are thus visually oriented and appear to need the reinforcement of reading and writing exercises. Students also need to understand the importance of learning to communicate orally.

The audio-lingual method of learning a language can make an Asian student uncomfortable. Students in beginning classes where the emphasis is on oral practice may particularly feel that it is too childish an activity.

The traditional classroom situation in Asia places the teacher at the front of the room, lecturing. When the teacher asks a question, he usually calls on a student to answer, rather than asking for a volunteer. Asian students will seldom volunteer answers. This reluctance to volunteer may be a reluctance on the student's part to appear as if he/she were "showing off." Most Vietnamese students are very shy, especially girls. Laughter is used not only in humor but to cover embarrassment. Smiling is used for almost any situation.

Competition is strong in Asian schools. In Japanese schools entry into select schools of higher learning depends upon very difficult examinations. Consequently, Asian students tend to be grade conscious. It is a difficult experience for students to find themselves unable to function in a classroom situation, even though they realize that the difficulty may stem from a language handicap.

Asians are often reluctant to talk about unpleasant topics. The Chinese are particularly sensitive about discussing death, illness, or accidents on happy occasions such as festive days of the Chinese New Year. Most Asians also feel uncomfortable about discussing their personal lives.

Filipinos have a tendency to use negative questions in their conversation, i.e. question "Didn't you get a promotion?" may seem forward or offensive to Americans, but the Filipino does not intend it to be so. They feel that it is easier for the respondent to answer, "No" to this type of question than it is to answer the most direct "Did you get a promotion?" question.

Asians tend to be quite conscious of status and position. This, compounded by extreme concern with good form, results in highly stylized ways of addressing one another. Except for intimate acquaintances, Asians call each other by their titles instead of by first names. Chinese and Filipinos go to the extent of addressing people by their occupational titles, i.e. Engineer Smith.

Asians, with a strong sense of humbleness, feel uncomfortable about accepting compliments. They tend to reject compliments, sincerely feeling unworthy.

The feeling of humility that so many Asians possess works to their disadvantage in certain situations. They are often so humble that they may give a poor assessment of their real abilities. They may even try to prove that they are unworthy when given praise for a task.

Because etiquette means different things in different cultures, misunderstandings can come about. Asians have been taught to use both hands in handing an item to someone or receiving an item from someone. They, therefore, tend to interpret the Americans' casual way of handling this situation as being somewhat rude.

The Chinese feel that an apologetic look is sufficient when they accidently bump someone or move in front of another person. Japanese, Koreans, and Filipinos would say, "Excuse me" or "Pardon me."

Asians tend to say "No thank you" in words or gestures when first offered food or drink. Asian hosts and hostesses generally repeat their offers, anxious for their guests to accept. Asians are bashful and reluctant to appear greedy or childish by accepting food or drink the first or second time it is offered.

The Asians' attitudes of respect for others, coupled with the concern for form, often result in great generosity. Their gift-giving may be beyond their financial means. Most Asians will not open a gift until after the donor has left. The recipient does not want to appear too eager to open the gift lest he/she appear childish. Also, the giver has probably insisted that the gift was very poor and unworthy of giving so the receiver does not want to embarrass the donor by opening it in front of him/her.

Asians, with their concern for good form, may feel apprehensive about eating traditional American foods in American style. Their concept of American dining may involve formal place settings with many pieces of silverware. To the Asian, who is accustomed to eating with a pair of chopsticks, or, in the case of the Filipinos, with a spoon, the possibility of selecting the wrong piece of silverware can be a frightening thought.

What may be good form in one culture can be frowned upon in another culture. The Asian custom of loud sipping and smacking of lips may be offensive to other cultures, but the Asians are simply showing their enjoyment of the food. Japanese women and Filipino people,on the other hand, try to eat very unobtrusively.

The Asians' respect for age and strong ancestral ties is reflected in their family, social, and business behavior patterns. They value maturity and tend to reject actions that might make them appear childish.

The concept of age carries over into the concept of time. Asian people may be relatively slow in acting or reacting when contrasted with the American culture groups which tend to act quickly. Asians believe that time gives a person a chance to reflect and take thoughtful action.

Many Asians have the tendency to be noncommital in their responses even when asked direct questions. The Asian concept of "face" applies not only to their own sense of honor and dignity but extends to the "face" of others. They will go to great lengths to avoid offending or embarrassing others and will hesitate to respond until certain that the response will be well received.

The attitude of respect for others carries over into language. In answering questions, the Asians' concern is not so much for the answer to the question itself but rather for whether or not he/she can agree with the inquirer. This often results in linguistic chaos, particularly with negative questions. For example:

American - "Didn't you bring your book today?"
Asian - "Yes, I didn't bring it today."

As in most cultures, superstitions handed down through generations play an important role in forming the attitudes and directing the actions of the Asians.

The people of Japan and Korea put great significance on numbers. Number four is called "shi" in Japanese, a word which also means death. Japanese people carefully avoid words that contain the word "shi." In general, people of China prefer even numbers to odd numbers. They often given presents in pairs. People of Vietnam and the Philippine Islands avoid having their pictures taken in a group of three because they believe that to do so might result in one of the trio dying or being involved in a serious accident.

The Japanese and Koreans share the Americans' dread of broken mirrors. To these Asians a broken mirror portends a divorce.

The color red, which signifies good fortune, good luck, and prosperity, is the favorite color of the Chinese. White, symbolic of death, of paleness, and of colorlessness, is disliked by the Chinese. On the other hand, the color white is favored by the Koreans, who associate the color with purity, cleanliness, and honesty. Most Asians do not like black; Filipino ladies, in particular, only wear black as an expression of mourning.

BLACK AMERICANS

The legal barriers which have long interferred with the participation and association of all Americans in political, cultural, economic and educational processes are being disassembled. Supreme Court decisions, i.e. Brown vs Board of Education in 1954, mandated humans to associate and participate as equals with equal rights and opportunities.

Socially, America has become involved in a transitional period in human relations. Efforts of those involved in this transition are often accompanied by much anxiety, confusion, doubt, and reluctance.

The schools are frequently looked upon as being the institution where those unifying ideas upon which this country was founded are still taught. Therefore, it may be assumed that schools have the responsibility to help students build positive attitudes and behaviors toward humanity. To accomplish this task there needs to be some understanding of, or reflecting upon, those perceptions, misconceptions, and conceptions which influence, shape, and justify human beliefs and attitudes.

Personal interchange, knowledge, and understanding of others can be achieved as a function of an educational system. Education has a responsibility to provide frank and honest answers to questions. Questions and concerns regarding students involved in instructional programs should be answered. However, each student is an individual and retains many unique elements which may keep him/her from fitting into any general mold or mode of behavior that may be attributed to an ethnic or racial group. Interchange of ideas, coupled with understanding of others as human beings can bring about the kinds of knowledge that foster a productive society.

To some people the term "Inner-City" and the word "Ghetto" have become synonymous. The term "ghetto" originated in Europe and was used to describe an area in which Jews lived hundreds of years ago. In middle European history it was known as a place of involuntary confinement. Strict laws of segregation were enforced to maintain it.

Years ago the area of many American cities in which Black people lived were known as "black belts." In recent years these areas have become known as "ghettos." For many people Black neighborhoods have been areas of "involuntary confinement," areas which have allowed both those within and those outside to reinforce stereotypes and caricatures of each other.

Questions often asked about inner-city focus on life in the ghetto.

The ghetto is not all slum. It encompasses many well-kept homes. However, the well-kept dwellings may be in close proximity to housing which is deteriorating rapidly. The aspirations of those people who live in the ghetto reflect the same wide ranges of hopes and goals as exist in the nation at large.

Jacob Riis wrote in 1890 about anti-social groups that existed in New York. At that time, the groups were composed of second generation German, Irish, and English. It is apparent that street crimes are neither new nor peculiar to any racial or ethnic group but are the outgrowth of the same kinds of conditions. Some Black youth partake of the same kinds of anti-social behavior and for the same reasons as do the youth of any other racial or ethnic group. Those individuals who drop out of the mainstream of society sometimes develop a strong sense of identification with and protection of a designated geographical area called "turf." This procedure is not always conducive to the well being of a community.

Students from Black communities represent the same range of family types as are found in other ethnic communities. As with most cultures in America, one-parent families are on the increase.

The census report of 1971 revealed that 69% of all Black families are headed by males. Schools, then, may not assume that the mother of the Black child is single, the head of the family, and the only one to speak with in regards to the child.

Classrooms in inner-city ghettos have a distribution of fast, average and slow learners as might be expected of any classroom in any locale. In working with these students, the teacher will find it exceedingly important to be aware of the fact that the students are all individuals and that, as individuals, they react to situations in various ways. Teachers need to continue to evaluate and re-evaluate their own personal concepts and teaching procedures, and to work to keep lines of communication open.

In this age of mass media there is a continuous exposure of the public to Blacks as news commentators, entertainers, actors, social and political leaders and athletes. There are as many accents and speech styles used by Blacks as are represented in the various regions of this country. While many Blacks from the South have no noticeable drawl, others may be easily identified as coming from that section of the United States. Many Blacks in northern and western cities use a type of "street talk" which is largely monosyllabic, ungrammatical and frequently mumbled. Black parents are generally concerned about this and do encourage their children to learn to speak standard English. These parents have a sincere belief that the schools are the means of accomplishing this goal.

Students, Black and otherwise, need to know that the best in education can be theirs. They need to grow in their understanding and trust of others. They need to know that they are accepted, trusted and valued by others. This can come about as a result of effective, understanding teachers, effective teaching procedures, and a sharing of ideas and knowledge among students and between teachers and students. Above all else, Blacks need and want to be accepted on the basis of their individual worth as human beings.

HISPANIC AMERICANS

"Hispanic-Americans"is a term used to designate peoples of the twenty American Republics that speak Romance languages and that were colonized by the Latin nations, Spain, Portugal, and France. Other terms that are sometimes used to describe these peoples are Latin Americans, Ibero Americans, Indo Americans, Latinos, Mexican Americans, Chicanos, Cubanos, Mejicanos, and Indo-Hispano. Hispanic Americans have their heritage rooted in the Latin nations or in the Latin American countries including Mexico, the six Central American states of Guatemala, Honduras, El Salvador, Nicaragua, Costa Rica and Panama; the three island republics of Cuba, Haiti and the Dominican Republic; and the ten republics of South America, Venezuela, Colombia, Ecuador, Peru, Chile, Bolivia, Paraguay, Argentina, Uruguay, and Brazil. The peoples of all these nations speak Spanish except Brazil, which speaks Portuguese, and Haiti where French is spoken. The term Hispanic-American may not necessarily apply to American possessions of European countries or of the United States or to former Caribbean British possessions such as Guyana, although Puerto Rico, culturally speaking, belongs to Hispanic-America.

A common name does not indicate that all of the Latin American countries are alike. It doesn't imply that peoples with Hispanic heritage are alike - each country, each region within a country has its own distinctive life style. Peoples who come to the United States bring with them customs, experiences,and attitudes based on distinctive regional and national influences. To make specific generalizations about Hispanic life styles, to assume that children in the schools have similar tastes in food or dress, or that they have similar traditions would be in error. However, for three centuries the Hispanic countries lived under the complete political, social, and religious dominance of Spain, while Brazil was under Portuguese influence.

The peoples who have shaped the cultures of modern Hispanic-Americans are the Indian; the Spanish, the Portuguese, the Africans, mariners of many national origins; and modern European immigrants

Although the Spaniards destroyed early Indian civilizations, Indian lineage continues. Many of the early Indians intermarried with the Europeans, and their descendants, the mestizos, form a large portion of the population of modern Hispanic-America. In addition, there are some thirty million pure-blooded Indians in Mexico, Central America and parts of South America.

The Africans, who were introduced into the New World unwillingly, separated from African culture, and compelled to adopt the ways of the

Spanish, nonetheless succeeded in retaining certain aspects of their traditions. This is in evidence in countries where the greatest number of slaves were imported, namely Haiti, Cuba and Brazil.

Though some northern European merchants and mariners settled in parts of Mexico, Central America and South America very early, the 19th Century immigration movement has had the largest impact. This immigration was greatest in Argentina, Brazil, Uruguay, and Chile. It involved mostly Europeans although 250,000 Japanese entered Brazil and 40,000 went to Peru; 200,000 Hindus went to the Caribbean Islands and Brazil; 200,000 Chinese in small groups went to Mexico, Cuba, Panama, Peru and other countries. The three largest groups from Europe were Italians, Spaniards and Germans, Scandinavians, English and French settled in Hispanic-America, too, but in much smaller numbers.

The Spanish language is the center of the cultural life of eighteen Spanish American republics; in Brazil, Portuguese is spoken.

In large cities in Hispanic-America, English, American and French private and parochial schools are maintained. National or public school systems are administered under the direction of ministers of education. The division of school years differs only slightly in the various countries. Usually primary instruction lasts six years and secondary instruction extends over six years.

From the pre-Colombian era to the present, religion has played a significant role in the development of Hispanic-America. Since the 16th Century the Roman Catholic Church has been the dominant religion. The religions of the pre-Colombian Indians varied from the highly organized systems of the Aztec, Inca, and Mayan civilizations to the most primitive tribal practices. While public practice of Indian religions was generally suppressed by the European conquerors, many elements of their faiths survived and influenced religious practices in Latin America. The religious festivals and traditions are the focal point of customs and celebrations throughout Latin America. However, customs related to religious tradition differ from one place to another.

Traditional customs in food and dress vary from one city to another (as well as from one country to another) in subtle but distinct ways. The schooled observer can tell from where a blouse or handkerchief comes by the distinctive embroidery or finish work. The use of flour tortillas or corn tortillas is a regional custom. The wise teacher receiving a child of Hispanic heritage in the classroom should be aware that Latin America's population represents an exceptionally complex racial and cultural mosaic. In a primary sense, it is the product of the coming together of three racial strains: the Indian, the Mediterranean white, and African negro, but each of these strains

was, itself, a mixture of racial and cultural elements. Adding to the diversity of the patterns are the considerable variations that occurred from one area to another in the relative proportions of Indian, European, and Black inhabitants, in the degree to which the strains became mixed, and in the relative social and economic status of the different races and mixtures.

Hispanic people from most Hispanic countries upon arrival in Los Angeles scatter throughout the city, but many new arrivals from Mexico tend to live in clustered areas called "barrios." In these barrios people cling to patterns of living that reflect the language and cultural patterns of Mexico.

The Chicano and Mexicano tend to be family and neighborhood oriented. In the traditional family the man is the head of the household, and major decisions are made by him. Where close ties to the mother country exist, a strong sense of "neighborhood turf" usually also exists, and the sharing of neighborhoods with those who are identified as outsiders may be difficult for those who live within the barrio. Many of the problems which arise within the barrio are concerned with this protective feeling about the community.

The traditional role of the female in Mexican homes has been that of a mother and homemaker. In the past girls were seldom prepared for a role in industry or commerce. When necessity forced a female into the work world, preparation was often inadequate for anything but low level jobs. Movement is currently underway to change tradition and to prepare females as well as males for more challenging participation as full partners, both within the home and in the world of work. More males and females are pursuing the paths of advanced schooling and specialized training in all fields of endeavor.

The constant influx from Mexico of new arrivals who seek the security of the barrios tends to slow the developmental processes that would enable Mexican Americans to complete on an equal footing with other citizens.

WHITE AMERICANS

(Non-Hispanic)

Since most Americans are descendants from immigrants, all ethnic groups have had impact on American society. Most cultural groups have retained some of the traditions their immigrant ancestors brought with them.

Cultural and language differences have sometimes made it difficult for people of various ethnic groups to communicate and to understand one another. In earlier years Western Europeans often confused cultural patterns with racial worth.

Since the United States was first formed by colonists from British and Anglo-Saxon countries, many political and economic institutions were built on values and customs of Northern European immigrants. Later many other European, African, and Asian immigrants came to the new land to make a new home. Descendants from Northern European immigrants remained the largest group in America.

When two cultures meet, each acts upon and changes the other. The majority culture tends to dominate the minority culture and often causes the minority culture to undergo the greater change. The cultural patterns of the Anglos showed less change than the patterns of the cultures of other groups.

The concept of "melting pot" embraced a hope for a culturally united America. This did not fully materialize so the concept of a "pluralistic society" emerged. This concept recognizes the contributions made by many different ethnic groups to American life.

Many European ethnic groups have been assimilated into the mainstream of American society. They perpetuate many of their cultural traditions at home and within their ethnic groups. When they are in public places, they dress, speak and act in less divergent ways.

Different cultural groups have settled in different regions of the United States. Some settled for job opportunities; some for religious clustering, and some for climatic conditions.

Descendants of the English and Scotch-Irish who followed Daniel Boone into Appalachia brought with them a fierce spirit of independence. For geographic reasons their culture did not change as rapidly as did the culture of the rest of the country. New ideas and inventions were

slower in materializing. The people developed ways of living that helped them meet their special needs. Today many Americans are turning to Appalachia to learn crafts that have been forgotten elsewhere.

Many people who first made their American homes in a locality similar to their English or European backgrounds have now migrated to various places all over the United States. The wind and drought across the Great Plains in the 1930s forced people to move to other states by the thousands. After World War II the movement of people was greater than at any other one time in the history of the nation. People left their farms and the coal mines for better paying jobs.

Migration broke up some of the earlier settlement. The people found other ways of living and often developed new values and concepts which led to a better understanding of a pluralistic society.

Through the years Anglo descendants and the descendants of European countries have intermarried until there is little direct ancestoral lineage to one country. Many of the children of white heritage can not trace their heritage.

What may have been remembered are customs and cultural value patterns which have been transferred from family to family and from community to community. Adherence to values and customs has been instrumental in forming the great heritage that is America's.

The following paragraphs have been quoted from their sources as indicated.

The Czechs and Slovaks in America
by *Joseph S. Roucek*

"When discussing immigrant and refugee contributions to America, it is not adequate to simply mention the outstanding names. In fact, it is important to remember that there are hundreds of thousands of immigrants whose names will never appear in print. These people have contributed to America's history as farmers and as workers in coal mines, coke ovens, steel and rolling mills, blast furnaces, and slaughter houses. It is doubtful that a single steel structure in America has been built without the strength and skill of the Czech and Slovak worker. Thousands of acres of land in Texas, Wisconsin, Nebraska, Iowa, the Dakotas, Minnesota, and other states have been cleared and cultivated by Czeck immigrants. Whether laborers or farmers, artists, or shop-keepers, the Czechs and Slovaks have made a distinctive contribution to the diversity of American life."

The Dutch in America
by *Gerrit J. Tenzythoff*

"Contributions of the Dutch in America bear witness to their successful integration into American life. Because of the rapid Americanization of the Dutch immigrants, all areas of American life opened up to them and their children, enabling them to produce good citizens and prominent people in many fields."

The English in America
by *Edwin H. Cates*

"It is difficult, ... to include in a slim volume the thousands of famous people of English descent in America. Daniel Webster, the great senator from Massachusetts, Clara Barton, founder of the American Red Cross, and Jane Addams, the noted humanitarian, are only a few of the people...

The English origins of our United States are deep and permanent. They are found not only in our language, but in the form of our government, our system of law, and our democratic values."

The French in America
by *Virginia Brainard Kunz*

"The influence of France upon American life and culture is almost beyond measure. The great French philosophers, such as Voltaire and Rousseau, who believed in the equality of man, were read by many of the leaders of colonial America who helped shape the new nation. Years later, American artists went to Paris to study under the great French painters and sculptors. Still later, ... a group of American writers, such as Ernest Hemingway and F. Scott Fitzgerald, went to Paris, where they produced work which has profoundly influenced American literature.

The French always have greatly influenced American manners, fashions and cooking. During the early 1800s, taverns and inns began to be called hotels, cooks and bakers became chefs and their eating places were renamed restaurants. French immigrants introduced breads made with yeast, omelets, and artichokes.

The French also transplanted the industries of France to the United States. They became fashion designers, clothing manufacturers. They went into the perfume and cosmetic business. The names of French-Americans are found in almost all phases of American life, ranging from the arts to the military to science to industry."

The Germans in America
by *Virginia Brainard Kunz*

"It has been estimated that from one in six to one in every four Americans is of German descent. The impact of the German immigration upon America cannot be exaggerated. One of the Germans' most endearing contributions to American life has been the celebration of Christmas as we know it today.....

German food also has become an inseparable part of American life - wieners, frankfurters, hamburgers, sauerkraut, liverwurst, noodles, schnitzel, pumpernickel, zweiback, and pretzels.

The English language has been enriched by new words introduced by the Germans ... kindergarten, delicatessen."

The Greeks in America
by *Jay Clark Jones*

"The Greek-Americans are not numerous, but they are distinctive; their language, folkways, and religious ceremonies are unusual and interesting. Their history from the earliest times to the present is something that we share and from which we draw continuing inspiration. Far out of proportion to their numbers are the contributions made to American life by these proud people."

The Hungarians in America
by *Rezsoe and Margaret Gracza*

"John F. Kennedy in his book A Nation of Immigrants quotes the historian, Oscar Handlin, on the vital role of the immigrant in the story of America. Handlin said: 'Once I thought to write a history of the immigrant in America. Then I discovered that the immigrants were American history.'

The story of the Hungarian immigrant is not a separate tale but a thread woven intricately into an American pattern. From the beginning, factory hands and freedom fighters, hussars and heroes, scientists, musicians, and artists - all have given their particular talents to build a new land, which has also become their land. Qualities of diligence, adaptability, and citizenship have made each Hungarian a member of a respected 'American family' - the family of Hungarians in America."

The East Indians and Pakistanis in America
by *Leona B. Bagai*

"East Indians are owners of machine shops, photo studios, restaurants, and many other successful businesses, including import-export firms

and gift shops. America's appreciation of India's incense, brass, and silks has grown to include more sophisticated art objects now found in most exclusive decorator showrooms. So many fragments of temple carvings, ancient wall hangings, and religious statuary have been brought from India that the government, fearful of losing its cultural heritage to collectors, has severely limited exports of these items.

Cumin, cloves, turmeric, fenugreek, coriander, cardamon - the spices that were so important in bringing about the discovery of America - are now abundant in most American grocery stores. East Indian and Pakistani foods have found a place in our daily lives. Lamb curry and tandouri chicken are on the menus of the finest restaurants. Mangoes are sold in American supermarkets, and yogurt has become a part of the American diet.

A version of the Pakistani dress for women - trousers and tunic - has been fashioned for sportswear. India's gilt and jeweled sandals and bracelets are also popular. The sari has been adapted to American evening dress, and the Nehru jacket has been popular among American men.

Yoga has many enthusiasts in America. It is taught here as a form of exercise, while in India it is a form of spiritual discipline. The games of chess, parcheesi, and badminton originated in India during Muslim rule. Our word 'punch' comes from the Indian word 'panch,' meaning 'five.' The area of the Punjab was thus named because of its five main rivers. To punch an object one needs five fingers gathered into a fist. To make a punch drink one needs five fingers to squeeze the orange.

But more important than food, fashion, or games are the people and ideas from India and Pakistan. They have added immeasurably to America's intellectual wealth. Gandhi's non-violence has helped the American Negro to gain new status in education, voting, housing, and jobs. Centuries ago India gave the West the mathematical concept of zero. Now, India and Pakistan are giving America scientists who are improving and prolonging our lives, and extending our environment from earth to space."

The Irish in America
by *James E. Johnson*

"Americans no longer think of the Irish when they speak of the integration of the foreign-born into American life. Irishmen are still proud of their 'Emerald Isle,' but they are first and foremost Americans....

The Irish immigrants fought with courage against incredible hardships and earned the respect of their fellow American citizens. They endured

discrimination and prejudice, and existed in lowly slums. The Irishman of the 19th century, however, no longer exists except in the imagination. 'Paddy' has graduated to the ranks of the clerks, salesmen, businessmen, lawyers, and the clergy.

The wearing of green on St. Patrick's Day is no longer restricted solely to the Irish. Americans of many racial backgrounds wear a shamrock or a green ribbon in honor of Ireland's special day. The great St. Patrick's Day parade in New York City is an event enjoyed by millions of Americans. The dignitaries watching from the steps of St. Patrick's Cathedral often represent many racial backgrounds."

The Italians in America
by *Ronald P. Grossman*

"Italians have distinguished themselves in all areas of American life. The immigant of yesterday has been Americanized, while the rest of the nation has become just a little bit Italian. Today the Italian-American newspapers have to include an English section for the benefit of second and third generation readers. On the other hand, old Italian folk songs have been winners on the Hit Parade, and everybody loves a pizza."

The Jews in America
by *Frances Butwin*

"The Book of Esther in the Bible is called the Megillah. The word Megillah means Scroll in Hebrew. Once a year on the eve of the holiday of Purim, the Megillah is unrolled and the story of Queen Esther and of how she saved the Jews from destruction by their enemy, Haman, is read aloud. Since the listeners, especially the children, are impatient for the reading to be over and the holiday fun to begin, the word Megillah has come to mean in a figurative sense any long and detailed explanation or account. 'Make it short, don't give me the whole megillah,' story-tellers are cautioned. The history of the Jews in America would indeed be a whole megillah, if it were told in detail. We have been brief, and so this particular megillah is over. But unlike the Book of Esther it isn't really finished. The history of the world, the history of America, and the history of the Jews in America is still going on."

The Norwegians in America
by *Percie V. Hillbrand*

"The Norwegian immigrants settled in the wooded areas and prairies of the Upper Midwest and turned the region into fertile farmland and thriving cities and towns; this perhaps is their greatest contribution to America. This region is often referred to as the 'breadbasket of

the world' because it produces enormous amounts of food, especially bread grains, every year.

The early Norse settlers came with the idea that America was to be their home. As soon as they could, they became American citizens. They were reluctant, however, to give up their language, folkways, and culture, which they tried to preserve within the culture of their new country. This was not possible, for the younger generations were quick to adopt the language and customs of America. Instead, the Norse culture has blended with all the others. Surely American life is richer for accepting the music, literature, folkways, and other contributions of the Norsemen and making them our own."

The Poles in America
by *Joseph A. Wytrwal*

"The Poles in America cling tenaciously to their customs, which are in nearly every instance as much religious as they are national in character. They are quick to respond to an appeal to their national or religious sympathies. The Poles love parades, processions, flags, banners, and uniforms. They find that the elaborate and colorful religious celebrations serve to bind them even closer to their church.

Most Polish-Americans observe their national festivals. The month of May recalls the adoption of Poland's Constitution; November, the Revolution of 1830; and January, Poland's insurrection of 1863. In October, the Poles honor the memory of General Casimir Pulaski, and parades in his honor are held in many American cities. In New York, the Pulaski Day Parade is one of the city's largest nationality parades (more than 100,000 Poles participated in 1970). The various Polish organizations vie with one another in preparing these celebrations, which serve to instruct both the younger Polish generation and the people whose own traditions have mingled with those of the Poles in America."

The Scots and Scotch-Irish in America
by *James E. Johnson*

"... a relatively small group of people have exercised a significant influence on our nation's history. Scottish immigration turned away from the United States at an early period, because of the Revolutionary War, but it later resumed....

The number of Scotch-Irish in America cannot be definitely established. We know that they were only a small group, but there are no separate figures that record how many of them immigrated.

Kilts and bagpipes are no longer seen except in parades, but the Scottish influence in America lives on. The Scots and Scotch-Irish played an historic role in moulding our country - on the frontier, on the battlefield, in political life, and in culture - and much of what the United States is today is owed to these people."

The Swedes in America
by *Percie V. Hillbrand*

"Between 1860 and 1920 over one million Swedes came to America. They settled in every section of our country... Swedish immigration to America has now almost ceased...

The contributions which the Swedes have made to our American way of life are many in the various trades, occupations, and professions which they entered. They have not excelled in all fields of endeavor. However, since the first Swedes came to America in 1638, they have made worthy contributions in engineering, invention, and the applied sciences. Due to their restless, inquiring spirits they have been in the forefront among the makers of that which is modern in life today.

As soon as the Swedish immigrants found a place to live they were eager to become citizens of the United States, and therefore they were quickly and thoroughly Americanized. They have shown a deep sense of responsibility and civic pride in local, state, and national government. They have made fine Americans."

The Ukrainians in America
by *Myron B. Kuropas*

"If there is a motto that has guided most Ukrainian immigrants and their children it is the one left by Ukraine's poet laureate, Taras Shevchenko, for future Ukrainian generations: 'Absorb all cultures but forget not your own.' As one of the best organized ethnic groups in America today, Ukrainians have not forgotten their own background after almost 100 years in the United States. Every year on January 22, Ukrainian Independence Day, and on March 14, Shevchenko's birthday, Ukrainians in America renew their resolve to perpetuate their heritage. At the same time, Ukrainians have absorbed all of the beauty and joy of life in a society devoted to freedom and cultural pluralism. Having known tyranny and oppression in their homeland, Ukrainians will never forget the liberty America has given them."

STANDARD ENGLISH AS A BRIDGE TO READING

(Excerpted from an article by the Los Angeles Unified School District, Developmental Reading Program, Reading Task Force)

Language is an arbitrary system of human communication conveyed by articulated sounds which enable groups of people to convey thoughts and to conduct the affairs of their society. Language is arbitrary only at its inception. When a group of people accept a system of articulated sounds and mutually agree on the thoughts they convey, the language becomes standardized to the extent that it can be used by most educated people as the basis for cultural and business relationships.

For the purpose of this statement of philosophy, let us define standard English as being not a specific, single linguistic pattern, but a range of speech patterns commonly accepted as good standard English usage.

There are many language systems and subsystems in use. These have meaning only to the extent that the same thoughts are either communicated within the group or groups using the system. We are not born with a language. English, French, Spanish, etc. are not natural phenomena. Some individuals have the ability to operate in several language communication systems. However, most people operate within a single system with limited transference between other language communication systems or subsystems.

When members of a society deviate from their standardized language system, they create a language subsystem, a patois, or a dialect. As elements of this subsystem receive general acceptance, these elements move into the standard language of that group. Thus, standard languages continue to grow and to change. As language usually involves face-to-face communication where facial expressions, gestures, attitudes, and other factors may convey as many ideas as the spoken words, a dialect may be as effective a means of communication as standard language. Dialects may be regional, occupational, cultural, or ethnic. Frequently they combine two or more of these characteristics. In the United States, regional dialects are more pronounced in older sections of the country and tend to lose distinctiveness in areas which receive migrants from many regions. Regional dialects carry no social stigma and only serve to personalize language. Cultural and ethnic dialects, however, do carry a stigma or implied judgement in direct relationship with the stigma attached to the caste to which the user belongs...

Standard language can be transformed from the oral, or sound-made, into a pattern of visual symbols by the process of writing. The retransformation of the written symbols, or code, into intelligible sound and thought patterns is reading. Reading is dependent upon the learner's ability to interpret precise phoneme-grapheme relationships which are structured and formal. Although language subsystems are also sound systems, these sub-

systems are generally not codified into visual symbols and may have little relationship to phoneme-grapheme associations of the standard language.

Persons using nonstandard language patterns have developed hearing and thought processes in a subsystem. Transferring hearing and thought processes from the subsystem to the standard language creates a serious problem for many individuals. As a result it becomes necessary that skills be provided to facilitate the development of standard language for effective communication...

The humanistic teacher must refrain from making value judgements of either personal or dialectical languages and from implying that the dialect is inferior. The child must never lose his dignity or self-esteem because of his language system but must have his individual worth enhanced because of his ability to operate capably in several dialects. He becomes someone "special" because of his ability to communicate in a viable alternate language or dialect.

The teacher must control the classroom environment to produce a good feeling tone for the child, both as the child perceives himself and as he relates to his environment. She assists him in making positive identification with the physical and psychological factors with which he must work and provides the child with experiences conducive to insuring continuous success in all undertakings. The perceptive teacher provides the youngster with a choice of speech patterns by presenting a standard pattern when he uses a nonstandard one. She gently leads him to appropriate choices and gives him positive reinforcement when that choice is made. The teacher must provide the desired model for standard English which the child is always encouraged to exemplify.

Negative reinforcements should be avoided when attempting to change language patterns of young children due to the danger that children may associate the rejection of their home-language pattern with personal rejection.

The learner must be constantly subjected to stimuli which will produce desired behavior, and the behavior, when it occurs, must have immediate positive reinforcement, i.e. "I like the way you said that, Johnny;" or "You said that in a clear voice, Sally."

An early diagnosis should be made of each child's language problems before he is confronted with those phoneme-grapheme relationships which may cause reading problems. The child can learn to read and to modify morphological and syntactical language problems concurrently and also improve in intonation and voice inflections, but he must acquire aural and oral facility with phonology prior to confrontation with the visual code...

STUDENTS AND THEIR LANGUAGE COMMUNITIES

(Excerpted from Guidelines for Framework in Reading as provided by the County Superintendents of Area VI and prepared by Bernice Christenson)

Students share many qualities that make them alike. At the same time, students who belong to a variant language or dialect group bring to school qualities of language unique to their own linguistic background. Effective instruction in reading must be based, in part, on the composition of the language community. Because of their influence on success in learning to read, four communities with different linguistic backgrounds are noted. Each one has unique linguistic characteristics of which teachers should be aware and to which consideration should be given when planning for language and reading instruction.

- students who speak a language other than English, but live in a predominantly English-speaking community.
- students who speak a language other than English and live in a community where most people speak this same language.
- students who speak a dialect of American English that is different from the language of most other students at their school.
- students who speak a dialect of American English that is very similar to that of most of their fellow students and the teacher.

The unique aspects of each of the four types of language communities need separate understanding in order that appropriate reading and language materials and experiences may be prepared and/or provided. Although all language is governed by rules, each separate language is governed by a specific set of rules, some of which may not be the same as those for the English language. An understanding of these similarities and differences in languages and their guidelines for development will aid the instructor in defining reading comprehension and decoding problems.

STUDENTS FROM ASIAN LANGUAGE COMMUNITIES

Students who have entered the United States in recent years from Hong Kong, Japan, Korea, and the Philippines usually need to learn to speak English before they learn to read it. It is important for the teacher not to become overly confident when these students are able to read orally what may sound like adequate English. The teacher must always make sure that the students comprehend and understand the meanings being relayed in the written material.

Although these students may do well in non-English-speaking tasks like arithmetic, science, and art projects, they should be encouraged through a variety of language activities to become continually more effective in oral English.

For those Americans who have gone to school in one of the Asian countries, the adjustment to a very different writing system is involved. Books written in Asian languages open from right to left instead of left to right as they do in English. English is read from left to right across the page, while many Oriental languages are read from top to bottom starting at the right side of the page.

Chinese American Communities

Some specific linguistic aspects that may be confusing to the Chinese learner of English include:

1. The verb has only one form. Unlike English, it is not conjugated to indicate tense. Tenses are indicated by means of auxiliaries placed before or after the stable verb form.

2. Nouns are not inflected to indicate plural forms. Plurality is indicated by auxiliaries in the form of specific or general number indicators placed before a noun:

   three book *many* boy

3. The Chinese article *a* is very specific and complex. It is used as a unit of measure, rather than a general article:

   a book *a* coat

4. Word order cannot be manipulated to change meaning as in English. In the Chinese equivalent of the following statement it is impossible to re-position "is" to convert it to a question:

   She *is* a nurse. Is she a nurse?

5. There is a tendency for Chinese speakers to drop, glottalize, or add a vowel sound to English endings in the following consonants:

   t, *d*, *s*, *l*, *p*, *b*, *k*, *ǵ*, *g*, *r*, and *v*.

6. There is distinction between *n* and *l* in spoken Chinese, but some speakers, especially the Cantonese, use them interchangeably. the *l*-*n* difference is particularly distinct in Mandarin.

Japanese and Korean American Communities

Aspects of the Japanese and Korean languages which are different from the English language structure include:

1. The Japanese and Korean languages both share the Chinese writing system. Yet the Korean language uses a supplementary alphabetic system while the Japanese uses a syllabic one.

2. Unlike English, which uses a combination of function words (articles and auxiliary verbs) as well as word endings to show grammatical distinctions, Korean and Japanese use only function words or function particles that follow the content words.

3. Words, such as *there* and *it* as in *It is raining* or *There are many languages* do not exist.

4. The Japanese and Korean vowel systems make no distinction between words, such as *bit, bite, bet,* and *bait.*

5. When words or syllables terminate in certain consonant sounds, there is a tendency to insert a vowel sound, such as *striku* for *strike, collegi* for *college,* and *churchi* for *church.*

6. There is no schwa sound in Japanese or Korean.

7. Some consonant sounds that are not distinguished include /v/, /b/, /l/, /r/.

STUDENTS FROM BLACK AMERICAN COMMUNITIES

There is no single dialect spoken by Black Americans. The dialects of many Black Americans are very similar to the speech patterns of white members of their geographic region. The attitude of teachers and the manner in which they react to the student with a dialect different from their own may be a significant factor in the development of the student's self-image and consequent success in reading.

Students living in a community in which a variant American dialect is spoken have often been exposed to a large range of speech patterns. They have available to them the language of television, radio, records, storekeepers, and teachers, as well as members of the community who represent different geographic regions and different economic backgrounds. Students, therefore, are usually able to understand a variety of dislects including the dominant English dialect, even though they may not be able to produce the dialects themselves.

Black speakers use a variety of speech patterns that have many features in common. Because of these similarities, these patterns are often referred to as Black dialects to indicate the different between them and the dominant English form. Students may use their ability to shift dialects when they read aloud by reading material written in a dominant English speech pattern as though it were written in a Black dialect.

Areas of greatest difference between Black English dialects and dominant English dialects include:

1. *It* will often be used for *there* in situations, such as, *It's* a book on the table, for *There's* a book on the table.

2. The verb "*to be*" will tend to be absent in situations where a contraction may be placed in standard English. This is especially true of present tense, such as, *I here* and *We going*.

3. More than a single negative form is acceptable in Black English vernacular, such as, *I don't take no stuff from nobody*.

4. When two or more consonant sounds appear at the ends of words in standard English, they tend to be reduced in Black English vernacular, such as */tes/* for *test* and */des/* for *desk*. The reduction of consonant clusters affects words that end with *s* as in plurals, third person singular forms, and possessives, such as, *its* and *father's*. It also affects past-tense verbs ending in *ed*.

5. Words in which a medial or final *th* appears often change pronunciation in Black English dialect (e.g., *wit* or *wif* for *with* and *muver* for *mother*).

6. There are words in which */r/* and */l/* appear in medial or final positions in standard English. These sounds are often absent in Black English dialect.

7. Labels and concepts different from the dominant English dialect are generated from a variety of different experiences, such as in using *bad* to mean *good*.

STUDENTS FROM SPANISH LANGUAGE COMMUNITIES

Spanish-speaking students may live in communities where there is a wide range of language proficiencies, from monolingualism in either Spanish or English to varying degrees of bilingualism. This proficiency may vary from understanding (aural) through speaking (oral) to reading and writing (literate) command of the first and/or second language. Some people may speak a dialect of American English or "Spanglish."

If the student's dominant language is English, the teacher should supply reading materials in English within the language and experience of the student. For some Spanish speakers who live in a home and community in which Spanish is the dominant language, a bilingual-bicultural-biliterate program in which reading is first learned in Spanish may be desirable.

When two languages, such as Spanish and English, have similar writing systems, the teacher must be careful with the student literate in Spanish, for the student may be able to read English aloud with little or no comprehension.

Some English sounds are not in the Spanish sound system and vice versa. Auditory discrimination of new sounds that are too similar may not take place initially. Intensive aural-oral practice is essential to establish the speech habits of the target language.

Some aspects of Spanish which may influence the Spanish-speaking learner of English include:

1. Strong carry-over interference from the Spanish /*ch*/ to the English /*sh*/ is a common problem. When /*sh*/ is introduced because of its close proximity in sound, the student may appear to say *share* for *chair* and *shoes* for *choose*.

2. In Spanish, /*b*/ and /*v*/ behave exactly alike phonetically. EACH has two sounds. The use of one sound or the other is governed by surrounding sound, such as:

   a. Sound One is made with buzzing of both lips. Example: Ella *b*oto la cajo. Ella *v*oto ayer. /*b*/ or /*v*/ surrounded by vowel sounds must be buzzed.

   b. Sound Two is /*b*/ as in *b*oy. Example: El *b*ote se cayo. El *v*aso se cayo. Both sound like the *b* in boy. The /*b*/ or /*v*/ beginning an utterance or not surrounded by vowel sounds are pronounced as the /*b*/ in *b*oy.

3. Spanish uses one word for *it is* (es) and another for *there are* and *there is* (hay). Examples: It is a nice day. (*Es* un dia agradable.) *There are* many children at school. (*Hay* muchos ninos en la escuela.) *There is* a teacher in the classroom. (*Hay* un profesor en la clase.)

4. In Spanish, articles are placed in some positions where English may not require them: Veo *al* Doctor Brown. (I see *the* Doctor Brown.) Asi es *la* vida. (that's *the* life.)

5. In Spanish the adjective usually follows the noun and must agree with it in gender and number: Yo tengo zapato*s* blanco*s*. (I have shoes whites.)

6. There are five vowels in Spanish with the following corresponding sounds in English:

a as in father	*o* as in over
e as in step	*u* as in ooze
i as in machine	

Short vowel sounds *a*, *i*, *o*, *u*, are not used.

7. Adverbs usually immediately follow the verb rather than the direct objects.

8. Consonant sounds, *v*, *b*, *d*, *t*, *g*, *h*, *j*, *l*, *r*, *w*, *y*, and z, are not the same in Spanish as in English. Knowledge of the point of articulation for the production of these sounds is necessary to make the child aware of the differences.

9. Beginning and Ending Sounds

a. Spanish words do not begin with the following consonant clusters: *s*peak, *s*tay, *s*care, *s*chool, *s*treet, *s*pring, *s*cratch, *s*phere, *s*low, *s*mall, *s*nail, *s*velte.

Spanish speakers will add an initial vowel sound *e* for example: espeak, estreet.

b. Spanish words can end in any of the five vowels or the following consonants:

l as in pape*l*	*y* as in esto*y*
d as in verda*d*	*n* as in so*n*
r as in seno*r*	z as in nariz
j as in relo*j*	*s* as in casa*s*

c. Spanish speakers have difficulty with ending sounds, such as: *m*, *p*, *k*, *c*, *b*, *d*, *f*, *g*, *j*, *l*, *t*, *v*, *x* (voiced z) in addition to the 371 consonant cluster endings used in English.

10. Intonation: Stress and Pitch - Some factors of intonation, such as stress and pitch may cause problems in communication.

Stress - Spanish words are stressed as follows: stress on the last syllable: papel, v*i*viras, television, ciudad. Stress on the next to last syllable: casa, madera, claro.

Stress on the third to last syllable: jovenes, angeles, telefono.
Stress on the fourth to last syllable: llevatelos, mandaselo, cometelos.

The majority of Spanish words are stressed on the last (group A words) and the next to last syllable (group B words). In contrast, English words are usually stressed on the first or second syllable: constant (Spanish - constante), telephone (Spanish - telefono). In English, long words may have 2 or even 3 stresses while Spanish only uses one stress, except for the adverbs in *mente*: facilmente, rapidamente.

11. Spelling Differences

Although there are many Latin origin words that are common to Spanish and English, there are some interferences between both spelling systems. Teachers should help the students with transfer of cognate vocabulary. Spanish spelling does not use the following doubled or combination of consonants: *bb, dd, ff, gg, mm, pp, ss, tt, zz, ch, gh, ph, sh, hn.*

LEARNING CENTERS FOR STUDENTS

LEARNING CENTERS CRITERIA

A learning center is comprised of student activities planned to meet instructional objectives centered around a theme, topic, or skill. Activities in the center involve different levels of cognition, when appropriate, and may vary in difficulty and complexity in order to suit the individual needs of students. By providing visual, auditory, and kinesthetic experiences, learning centers can guide students to utilize various learning modalities. Activities at centers can provide for exploratory learning, research, reinforcement, extension, and enrichment. A variety of reference materials, audio-visual equipment, supplies, and/or tools, may be present at any one center.

Criteria determining the successful functioning of a learning center would include:

- Awareness on the part of the teacher/student/observer of the instructional objective of the learning center.
- Materials listed and located at or near the center.
- A procedure for use and return of materials.
- Schedules that plan for appropriate times and numbers of students for the center.
- Identification of tasks by number or symbol.
- A guide which directs the selection of activities at the center, i.e. teacher selected, free choice, etc.
- Task instructions clearly and simply stated.
- Inclusion only of activities that can be performed independently.
- Provision for self-checking and/or group sharing and evaluation of projects.
- An identified area at the center for completed/uncompleted work.
- A method of record-keeping.
- Opportunity for application of learning.

Concept

American society is a pluralistic society composed of many cultures which express their unique heritage through the ways in which they meet their basic human needs: communication, education, religion, food, clothing, shelter, weapons, tools, utensils.

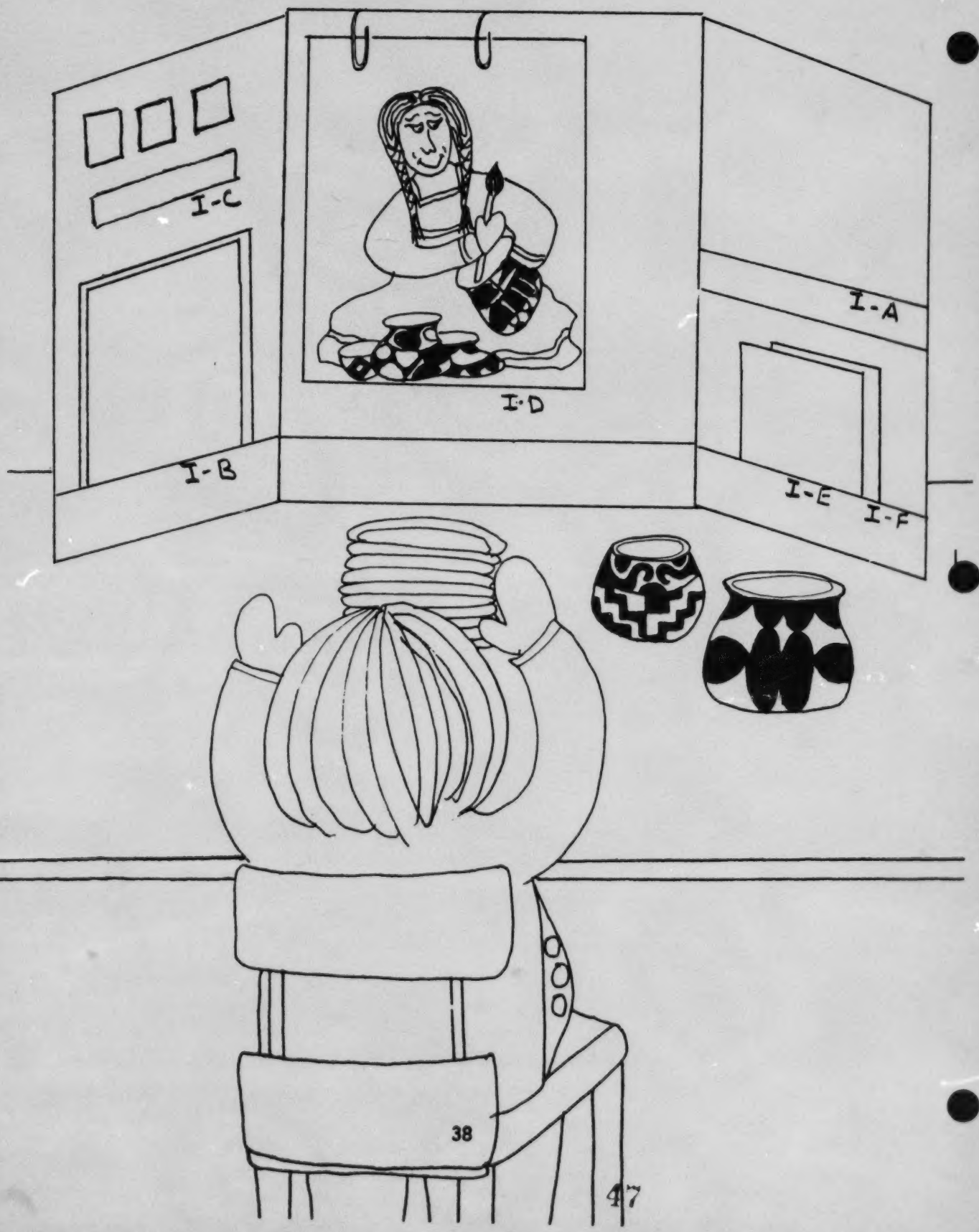
Instructional Objective

After reading about American Indian pottery making, the student will create a clay pot utilizing skills which have been passed down from generation to generation within Indian tribes.

Learning Center 1

LEARNING CENTER #1

INDIAN POTTERY MAKING



Materials: (Student)

- Dictionaries
- Clay
- Working base for clay, i.e. the rough side of the oilcloth taped over heavy cardboard
- Paint brushes
- Paint (black, white, brown)
- Pencil
- Paper
- Shellac *

Materials: (Center Construction)

- Pictures of American Indian pottery
- Sample of American Indian clay pots
    - Whiteford, Andrew, North American Indian Arts, A Golden Science Guide, Golden Press, 1970
    - Bahti, Tom, An Introduction to Southwest Indian Arts and Crafts, K.C. Publications, Box 14883, Las Vegas, Nevada 89114
    - Books from the Area J Martin Luther King, Jr., Multicultural Resource Center or the children's section of the public library

Directions for Making the Center:

- On backboard or bulletin board put picture, Exhibit I-D (colored in with felt pens) or another suitable picture and a caption "Pottery Making."
- Put on the backboard or bulletin board Exhibits I-B, I-C, and I-E from this monograph. You may wish to mount and laminate the pages.
- Supplement the center with books of varying reading levels, printed materials, pictures, and samples of clay pots.
- Provide clay and an uncluttered working surface.

Procedure:

- Guide a group discussion about American Indian Pottery Making. Some points to be covered might be:
  - Why did the American Indians make clay pots? (There was no place to buy things years and years ago, and the Indians needed something which could hold water and food.)
  - How did the Indians learn to make the clay pots? (The skill was passed down from the older people in the tribe to the younger people.)
  - Where did the Indians get the clay? (They got it from the ground.)
  - Why did they decorate the bowls? (They decorated the bowls so that they could tell to whom the bowls belonged and to make the bowls attractive.)
  - Where did they get the paint? (The Indians used plants and minerals from the environment.)
  - How did the Indians make the bowls hard? (The Indians hardened the bowls by drying and baking them in fires.)

- Demonstrate to the group how to make a clay pot Indian style. Use Exhibit I-A of the monograph. For further information refer to Los Angeles City Schools Publication No. EC-216 Art Grades 3-6.

- Inform students that the center may be used by either one student or a group of two or three at a time.

- After the center has been used by most of the children, follow up with a discussion about the present-day skills that might be passed down in families today just as the American Indians passed down the skill of making pottery.

Expanded Activity

- Utilize with the class the filmstrip and cassette unit Indian Crafts of the Southwest - Acoma Pottery Making available at the Area J Martin Luther King, Jr., Multicultural Resource Center.

INSTRUCTIONS FOR MAKING A CLAY POT BY THE COIL METHOD

1. Read the background information, "Southwestern Indian Pottery Making."
2. Use your dictionary to find the meaning of the words listed on the Dictionary Card. Write each word on a slip of paper. Beside the word write a one or two word meaning or synonym. Put your paper in the pocket behind the Dictionary Card.
3. Use the Check Your Facts card. Write your answers on a slip of paper. Check your answers by reading the Background Information page. If you need to, correct your answers.
4. With wet hands the potter pats clay into a pancake the size he wants for the bottom of the pot. Make your clay pancake.
5. Make coils of clay about 3/4" thick and lay on the pancake base. Be sure to follow the edge of the base.
6. Stick the coils to the base with slip. Slip is a little clay mixed with water. Each coiled layer should be firmly pinched to the layer beneath it to make the coil stick to the coil below it.
7. The cracks between the coils are smoothed out with his/her fingers as the potter turns the pot. As the walls rise, the potter smooths them and slopes them inward or outward. Smooth out the coils of your clay pot.
8. Dry the pot in the shade. If the pot doesn't crack, it can then be dried in the sun for a day or two.
9. Bisque firing is optional if a kiln is available.
10. Decorate the bowl by painting on Indian designs. Practice some designs on paper before putting the design on the bowl.
11. Indians rubbed their bowls with fat to make the bowls shiny. Indians did not use glazes on their clay pots.

BACKGROUND INFORMATION

SOUTHWESTERN INDIAN POTTERY MAKING

The art of pottery making in the southwest is about 1,6000 years old. Many of the Indians in all parts of America made clay pots. The craft evolved from basket making. American Indians lined the baskets with clay of mud and let the mud dry so that the basket would be water proof and would not leak. The Indians next developed the coil method of building up the walls of a pot with coils of rolled clay. They then smoothed the walls with a gourd tool or a smoothing stone. Through experimentation the Indians learned to increase the strength and utility of pottery by firing the pots.

Archaeologists use buried potsherds to trace the evolution of tribes and to determine the patterns of trade that Indian tribes had with each other.

When the Indians began to get metal containers from the Spanish, the production of large clay storage jars and clay cooking vessels was sharply reduced. Now Indians make small decorative pieces to sell to tourists. Each tribe has developed it's own designs. Familiar pottery designs are the symbols of the serpent, the firebird, the rainbird, the rain, and the sun. One pueblo has sky symbols and cloud designs; another has geometric designs. Pottery makers decorate using patterns and materials from nature and from the traditions of their group. Painting is done by hand. The colors used are usually black, white, and shades of brown.

Exhibit I-C

POTTERY DESIGNS

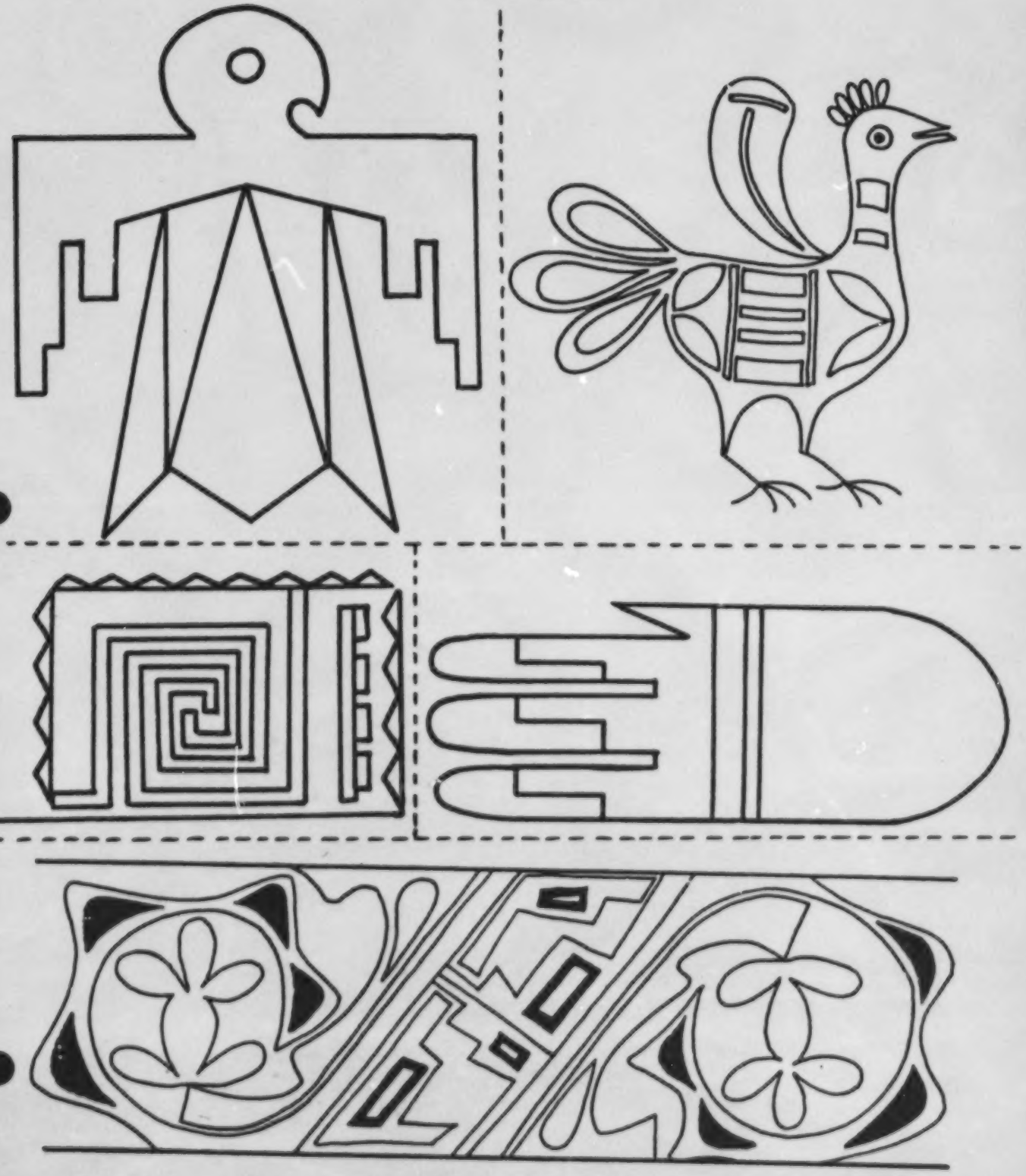


Exhibit I-D

Exhibit I-E

DICTIONARY CARD

1. evolved
2. gourd
3. experimentation
4. posherds
5. archaelogists
6. craft
7. firing
8. motif

Exhibit I-F

CHECK YOUR FACTS

1. Pottery making in the southwest began 50____200____1600____years ago.
2. American Indians made pottery before they made baskets. True or False
3. Why do archaelogists dig for buried potsherds?
4. Why did Indians stop making large storage jars and cooking vessels?
5. What colors do Indians of the southwest paint their pots?

Read the Background Information page again to check your own answers.
If you need to, correct your answers.

Concept

American society is a pluralistic society composed of many cultures which express their unique heritage through the ways in which they meet their basic human needs: communication, education, religion, food, clothing, shelter, weapons, tools, utensils.

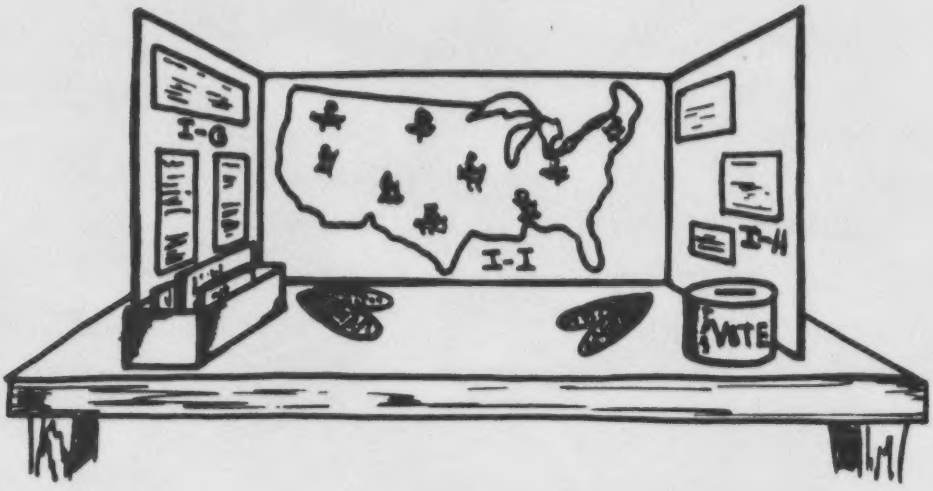
Instructional Objective

The learner will identify foods in America today that have roots in American Indian cultures and will experience cooking and tasting some of those foods.

Learning Center 2

LEARNING CENTER #2

OUT OF THE PAST



Materials:

- Exhibits I-G, I-H, I-I from this monograph
- Paper
- Pencil
- Ballot box
- Hot plate for cooking
- Pots, pans, spoon, hot pads
- Food to be cooked
- Dishes and utensils
- Clean-up materials
- Books about Indian cooking.

DIRECTIONS FOR MAKING THE CENTER

- On the backboard or bulletin board arrange pictures of food native to the Americas and used by the American Indians, i.e. corn, potatoes, tomatoes, pumpkin, squash, avacados, peppers.
- Place the recipes (Exhibit I-H) in the learning center.
- Place books about Indian cooking in the learning center.
- At a future time add materials for actual cooking.

Procedure:

- Lead a class discussion about American Indian foods.
    - What foods were used by the American Indians? (Avacados, sweet potatoes, white potatoes, tomatoes, peppers, pumpkins, squash, corn.)
    - What other things did Indians eat? (Game, fish, berries, wild rice, bird eggs, nuts.)
    - How did the Indians get along without refrigerators? (No one had refrigerators in those days. Indians dried some food, i.e. beef jerky. The diet was much more limited in the winter than ours is now.)
    - What do modern American Indians eat? (Indians eat about the same things as most people eat. Many Indians live in cities and shop in supermarkets.)
    - What are some traditional American Indian dishes that are still eaten? (Steamed clams, baked beans, corn bread, wild rice with duck, baked potatoes.)
    - Can classroom students cook exactly as the Indians did? (No, classroom students do not have the open fires and natural foods, but they can try some modern versions of Indian cooking.
- Let a cooking center group (4 to 6) students pick a recipe and try making the product under the direction of the teacher, aide, or volunteer.
- Let the whole class sample the product.
- Let the group read about the culture of the tribe that the dish came from.

- Alternate groups until everyone has had a turn.
- Lead a follow-up discussion about Indian foods that are now a part of the general American culture.

Exhibit I-G

INSTRUCTIONS FOR USING THIS LEARNING CENTER

1. Read the recipes at this learning center.
2. Select a recipe that interests you.
3. Identify the group of Indians that cooked the food that you selected. Do this by reading the recipe title.
4. Locate on the United States map the region where these Indians lived.
5. Use the reference books at the center to discover additional facts about your Indian group.
6. Take another look at the recipes.
7. Select another recipe.
8. Identify the group of Indians that cooked this recipe.
9. Locate this group on the map.
10. Read about this group.
11. Take one more look at all the recipes.
12. Which one would you like to make? Write the name of that recipe on a slip of paper. Put your vote in the ballot box.

Beef Jerky (Plains Tribes - Sioux, Cheyenne, Blackfoot)

Cut a chunk of lean (no fat) boneless beef into 4" squares. With a very sharp knife (teacher does: children watch) slice with the grain of the meat, starting at one end, into 1/4" strips, unrolling into one long piece. (*See diagram) Take each strip by its two ends and stretch (actually jerk). Then thread with string by one end and hang strips, not touching, on line. If hung in the hot sun during the day and protected from any dampness at night, the meat will dry in a few days. Jerky may also be dried indoors on a warm, dry place with good air circulation.

Jerky is good for munching or cut into squares and cooked in soups or stews, or soaked until soft and friend with onions and chile.

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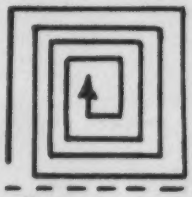


Navajo Fry Bread

3 cups flour
½ T salt
1 T baking powder
¼ cup nonfat dry milk
1½ cup lukewarm water

Mix, then knead a little.
Pinch off small ball.
Pat into flat pattie with hands.
Fry. (Lard is correct, bacon grease gives good flavor.)
Eat plain or with honey, jelly.

Hopi Taco

Top fry bread with chili beans, lettuce, tomato, hot sauce.

Pueblo Style Pinto Beans

1 pound pinto beans, washed
6 cups cold water
1/4 pound salt pork (or ham hock)
1/8 teaspoon pepper

Place pinto beans in a large bowl and soak overnight. Transfer beans and soaking water to a pot. Add cold water to cover. Bring to a boil. Add ham hocks, pepper and salt if needed. Simmer 6-7 hours. Serve with green chili sauce. Place several spoonfuls of sauce over top of beans. (Note: three to four hours cooking may be sufficient.)

Peanut Soup (Cherokee-Seminole)
6 servings

10 ounce jar dry roasted peanuts
2 cups of milk
2 cups of water
2 packages instant chicken broth
1 tablespoon minced chives

Chop nuts very fine or use a blender. Mix all the ingredients and heat in a large saucepan for 15 to 20 minutes. Serve hot and in small portions because the soup is very rich.

Fish Stew (Northwest)

2 cans tuna
2 potatoes, cut up
4 carrots, cut up
1 onion, chopped
3 stalks celery, sliced
bay leaf
basil

Put all in a pot. Add water to cover. Simmer one hour. Season with salt.

Peelings Fry (Basin, Plateau)

6 large raw carrots, scrubbed
6 raw potatoes, scrubbed
2 T cooking oil or bacon grease

With potato peeler, thickly peel skins of carrots and potatoes. Save skins. (Use carrots and potatoes in another dish.) Put oil in skillet. Add peelings. Fry over medium heat stirring often until done. (About 15 minutes.) Drain on paper towel, sprinkle with salt.

Corn and Pumpkin Stew (Eastern)

1 can cream style corn
2 cups pumpkin
½ cup water

Corn and Chicken Chowder (Southeast)

Cover chicken with water
Add onion, 3 stalks celery, 1 t salt.
Cook 1½ hours, until done. Cool, pick chicken from bones. Add to broth, heat.
Make biscuit or cornbread drop batter, add pea-sized dumplings to broth. Add chicken meat and 2 cups corn.

Baked Beans (Pima, desert)

2 cups pinto beans
7 cups water
1 cup bacon, chopped
¼ cup brown sugar
½ cup corn syrup
½ t salt

Wash beans and put in a large pot with water. Cook four hours. Drain and set aside. Fry bacon. Add onions, and fry. Add bacon and onions to beans. Stir in sugar and corn syrup. Add salt. Pour into ungreased baking pan. Bake one hour in 350° oven.

Squash Fluff (Southwest)

1½ cups milk
2 eggs
2 cups cooked squash
1 T brown sugar
salt, pepper

Mash the squash, add milk, sugar seasoning and beaten egg yolks. Beat egg whites and fold in. Place in a baking dish and dot with marshmallows.

Easy Corn Pudding (Southeast)

2 cups fresh corn
3 eggs slightly beaten
2 tsp sugar
2 T butter
1½ tsp. salt
pinch pepper
2 cups milk

Combine corn, sugar, salt, and pepper. Add eggs and mix. Add butter to milk, beat until butter is melted. Blend the milk with the corn and egg. Put into baking dish, bake at 325° for 1 hour or until knife comes out clean.

A mystic bond of brotherhood

makes all men one.

Carlyle

Eskimo

Navajo

Pueblo

Desert

Exhibit I-I

Northwest Coast
Basin Plateau
Plains
Woodland
Southeast Farmers

Concept

American society is a pluralistic society composed of many cultures which express their unique heritage through the ways in which they meet their basic human needs: communication, education, religion, food, clothing, shelter, weapons, tools, utensils.

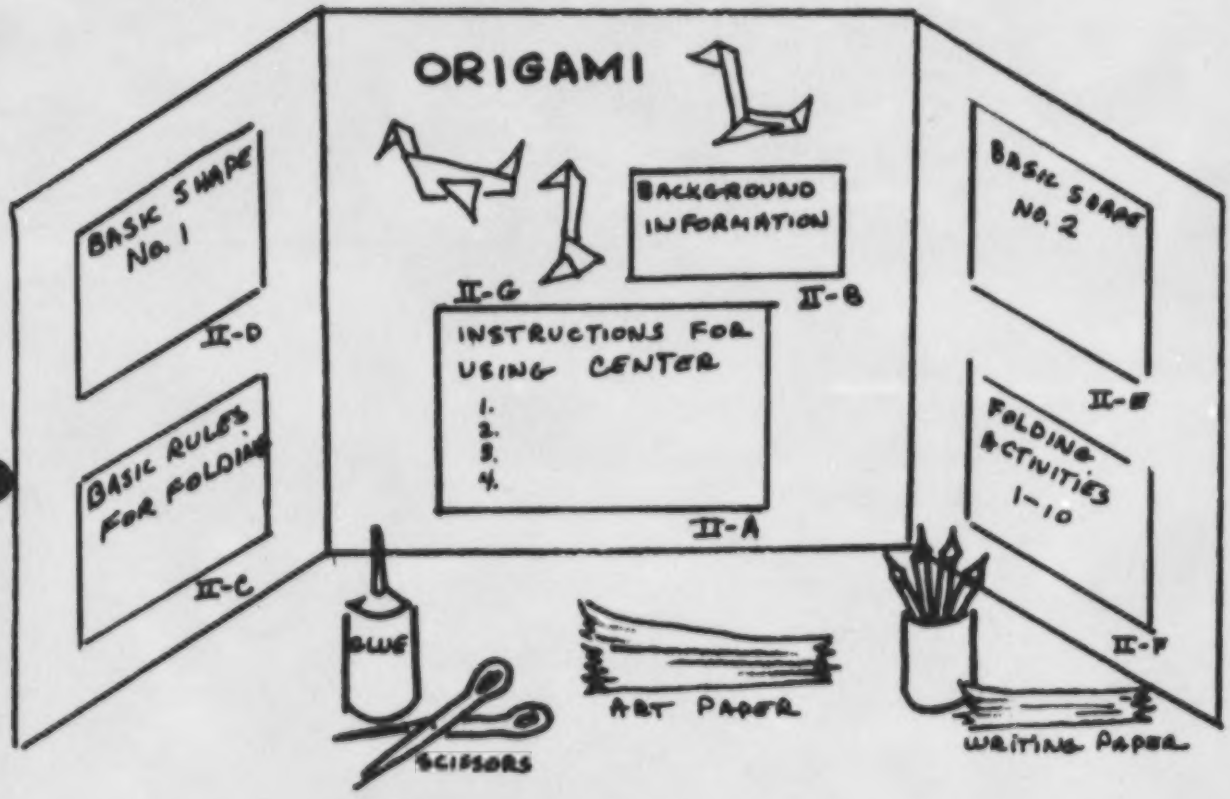
Instructional Objective

The learner will reproduce a Japanese Origami art work as a way of expressing understanding of ideas inherent in this Japanese folk art.

Learning Center 3

LEARNING CENTER #3

ORIGAMI - THE JAPANESE ART OF PAPER FOLDING



Materials: (Student)

- Newsprint, construction paper, Origami paper
- Scissors
- White glue
- Writing paper
- Pencils

Materials: (Center Construction)

- Origami Background Information about Origami - Exhibit II-B
- Basic Rules for Folding - Exhibit II-C
- Basic Shape #1 Directions - Exhibit II-D
- Basic Shape #2 Directions - Exhibit II-E
- Folding Activities 1 through 10 - Exhibit II-F
- Origami Samples - Exhibit II-G
- Instructions for Using the Center - Exhibit II-A

ASIAN ART CENTERS

INTRODUCTORY LESSON

Directions for Using the Asian Art Learning Centers:

An introductory lesson will be necessary to present the first Asian Art Center to the students. A different Asian art activity could then follow in each of the five succeeding weeks as additional examples of Asian culture as expressed in art forms are studied.

Materials:

- Chalkboard
- Asian Art Center (in this case, Origami)

Procedure:

- Elicit from the class the ways in which a person can express his/her need to communicate ideas and/or feelings. List the ways on the board.
- Elicit from the class the ways in which a group of people can express their ideas or feelings to others. List these on the board. Guide students to note the similarities and differences in the two lists.
- Explain that art is a popular means of expressing a person's ideas or the ideas of a group of people.
- Elicit from the class the answers to the following questions:
    1. What ideas can an artist convey through his/her art?
    2. What ideas can be gained by the artist through participating in the art process?
- Explain that Origami is a Japanese Folk Art through which the Japanese do communicate ideas.
- Explain the use of the Origami Art Center, set standards for its use, and have students think about ideas that the Japanese communicate through this art form.
- Have students work at the Origami Art Center.

Exhibit II-A

INSTRUCTIONS FOR USING THE ORIGAMI CENTER

1. Read the Background Information About Origami
2. Read the basic rules for Origami
3. Fold Basic Shape #1
4. Fold Basic Shape #2
5. Fold Activities 1 through 10
6. Briefly, on a piece of writing paper, explain what this art experience has taught you about patience, accuracy, and concentration. You may need to use a dictionary.
7. What do you think is meant by "peaceful accomplishment?" How did you feel after successfully completing an Origami activity?
8. Collect your finished Origami examples and make a mobile for your classroom or for your room at home.

- -

Exhibit II-B

BACKGROUND INFORMATION ABOUT ORIGAMI

Origami is a Japanese word that means paper folding. The art of folding paper and creating three-dimensional objects from flat paper is many centuries old. Paper, as we know it today, was first developed in China two thousand years ago. The art of paper folding probably originated there. Through the centuries, this art has been handed down in the Far East from one generation to the next. It is in Japan that this art has reached its highest form.

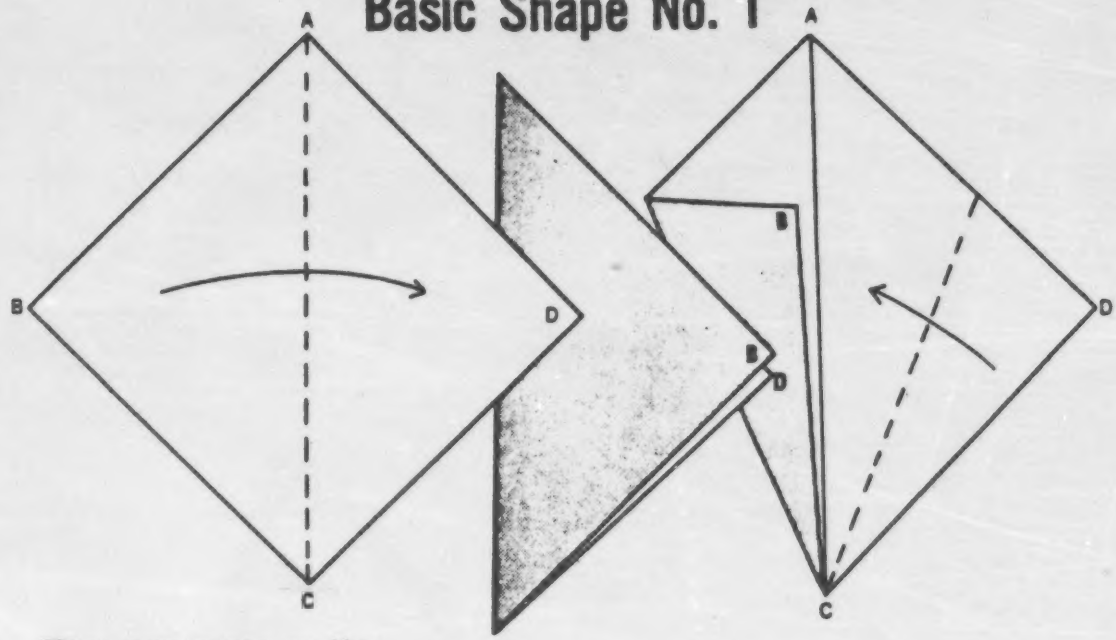
Origami is a folk art which the Japanese use to help teach their highly respected virtues of patience, accuracy, concentration and peaceful accomplishment.

Vol. V: Oh Hara! Symmetrics Feat ...

BASIC RULES FOR FOLDING

1. Use a hard surface on which to work.
2. Choose a color you think will make your model look interesting.
3. If using Origami paper, place the color side of the paper down.
4. Shaded areas on the diagrams indicates the color side of Origami paper.
5. Do not rush. Follow the step-by-step instructions slowly.
6. Make every fold as straight as possible.
7. Press down well with your thumbnail to make a sharp crease. A sharp crease will fall into place more easily.
8. When refolding on creases you have already made, follow instructions carefully. The new fold may have to be reversed.
9. Do each of the folding activities in numerical sequence. The activities range from simple to complex.

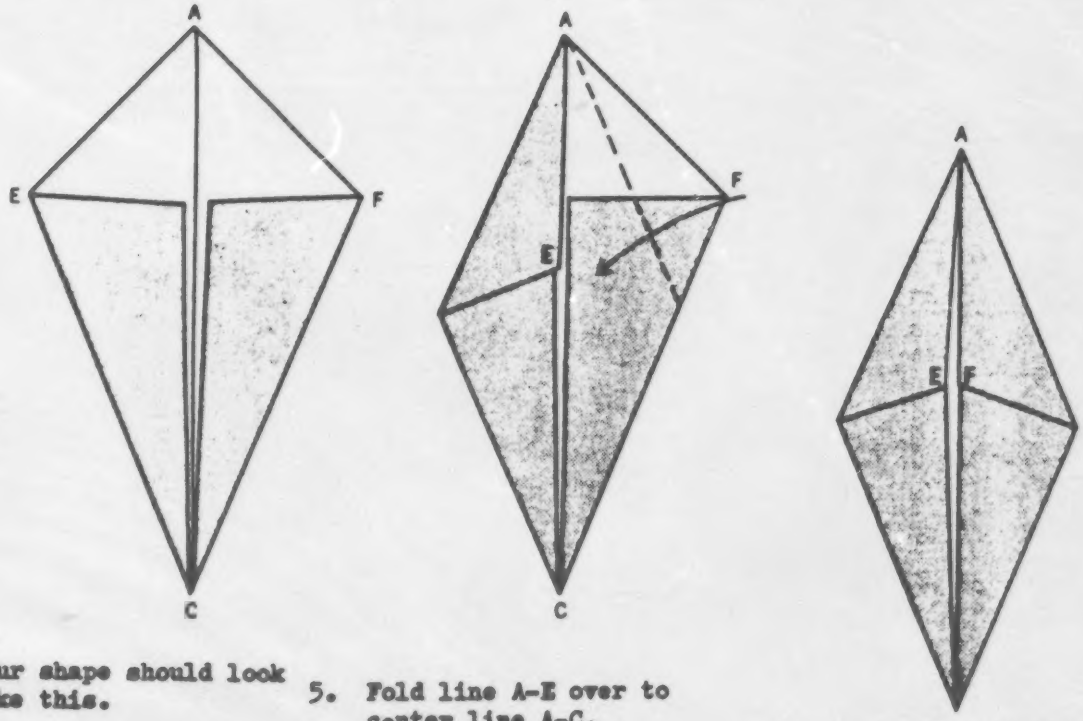
Basic Shape No. 1



1. Place your paper on the table color side down. Fold paper on line A-C

2. B should now rest on D

3. Open your shape and fold line B-C over to line A-C. Now fold D-C over to line A-C.

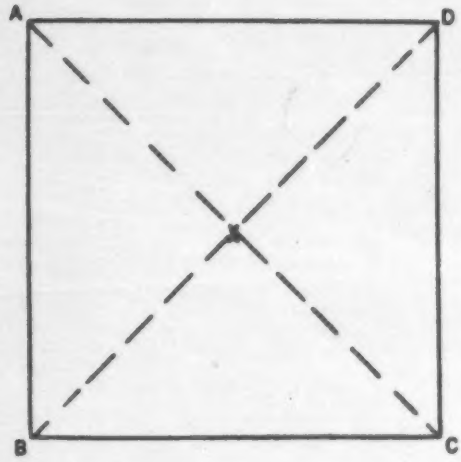


4. Your shape should look like this.

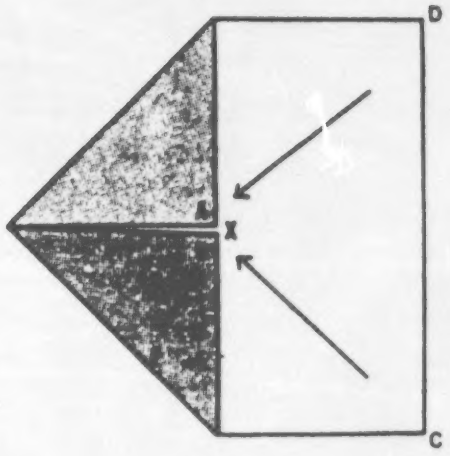
5. Fold line A-E over to center line A-C. Fold line A-F over to center line A-C.

6. Your finished fold should look like this.

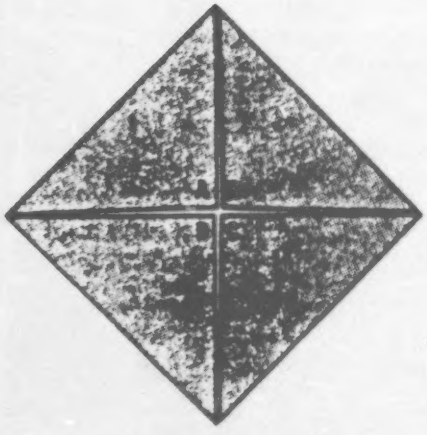
Basic Shape No. 2



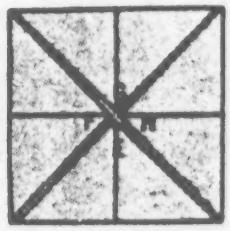
1. Place your paper color side down. Fold A-C and open. Fold B-D and open.



2. Fold corners A,B,C,D to meet at center X.



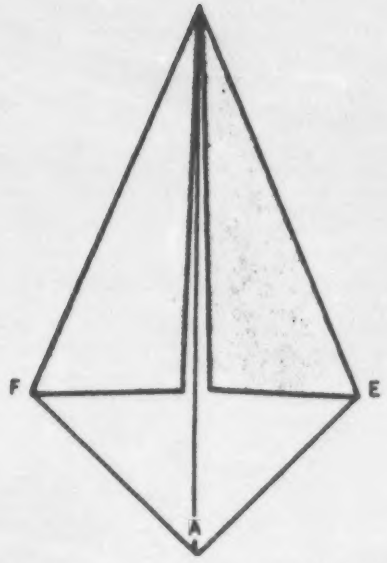
3. Your shape now looks like this. Check that A and D are written on upper half of work. Now place face down on the table.



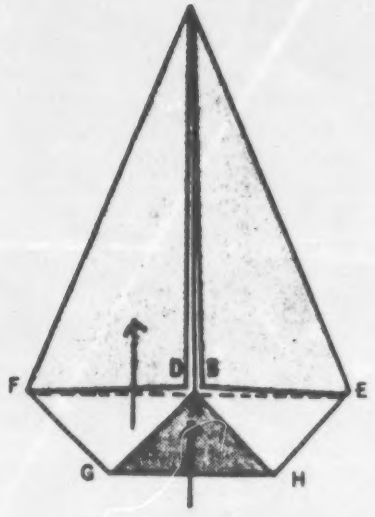
4. Again fold all corners to the center. Label as shown with G at the top.

Refer to this page whenever BASIC SHAPE NO. 2 is called for.

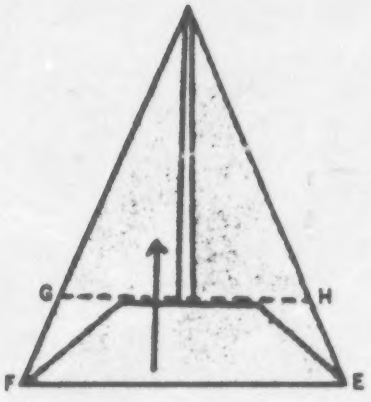
Sail Boat- FOLDING ACTIVITY #1



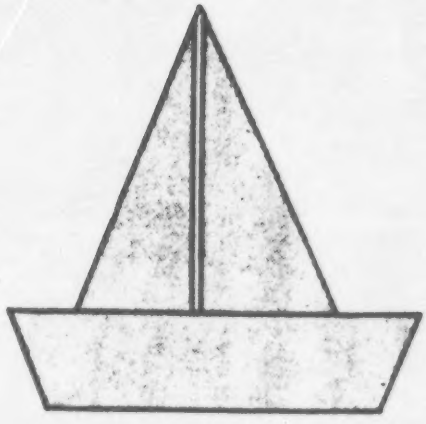
1. Fold your paper to step 4 of BASIC SHAPE NO. 1.
   Turn it around so that point A is nearest you.



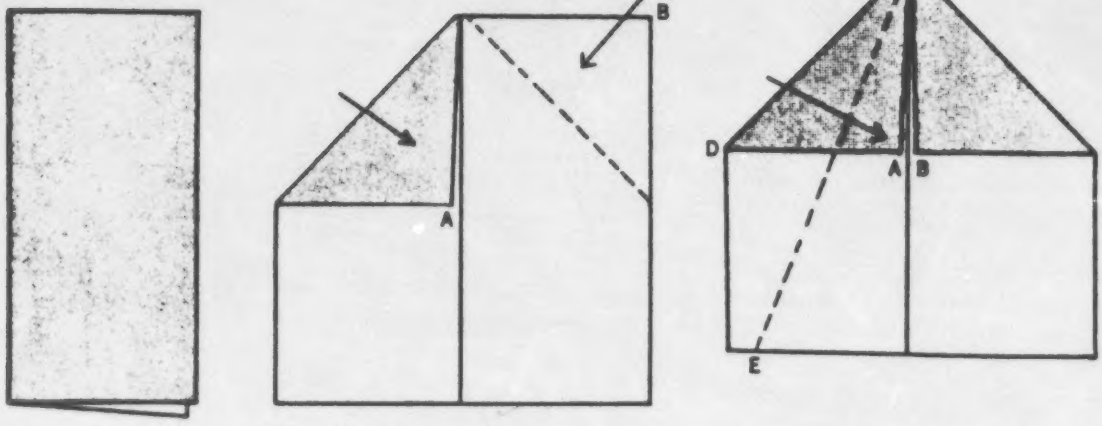
2. Now pick up A and bring it up to where it meets B-D. Crease on G-H. Fold G-H up and crease on line E-F.



3. Fold E-F up and crease on line G-H.



FOLDING ACTIVITY #2

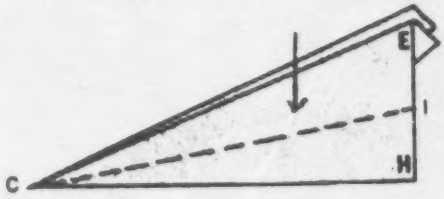


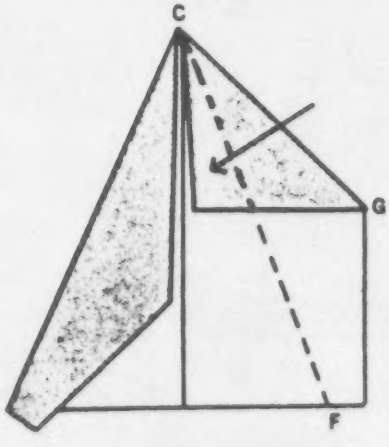
Fold your paper in half to form a rectangle

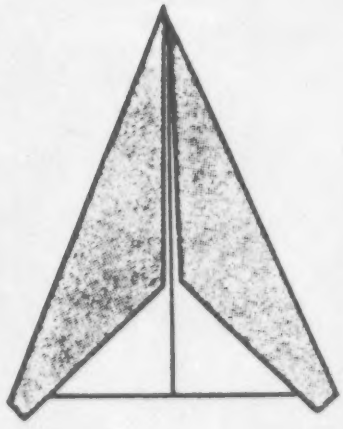
2. Open your paper and bring A to center fold and crease.

3. Bring B to center fold and crease. Now bring D over to center fold and crease on line C-E.

Jet Plane





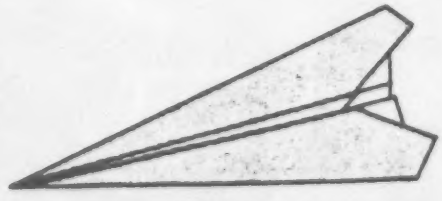


4. Bring G over to center fold and crease on line C-F.

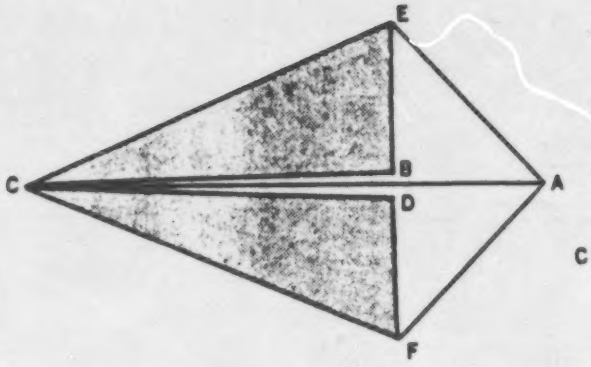
5. Your shape now looks like this. Leave it in this position.

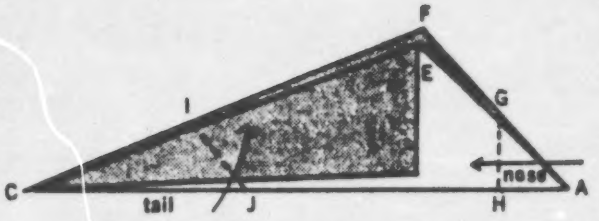
6. Now fold along line C-H so that E falls on F.

7. Place your shape in position shown in picture. Bring E down to H so edges meet. Crease along line C-E. Turn shape over. Fold top edge down to bottom edge in the same way.



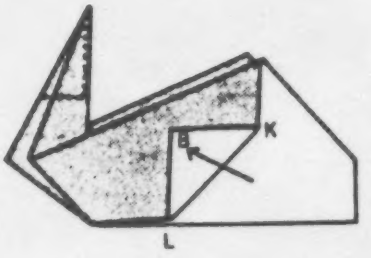
Whale - FOLDING ACTIVITY #4

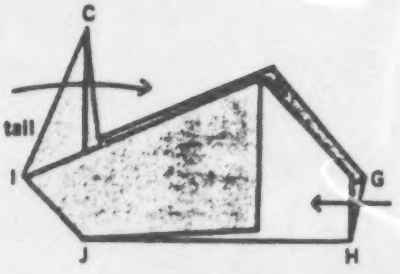




1. Fold your paper to step 4 of Basic Shape No. 1. Place it before you as shown in figure 1 above. Now turn your shape over so open edges are face down. Fold up along center line C-A so points E and F meet (see figure 2)

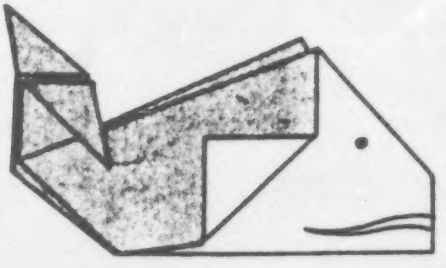
2. Your shape now looks like this. Fold tail up and crease on line 1-J. Unfold. Fold nose over on line G-H. Crease and unfold.



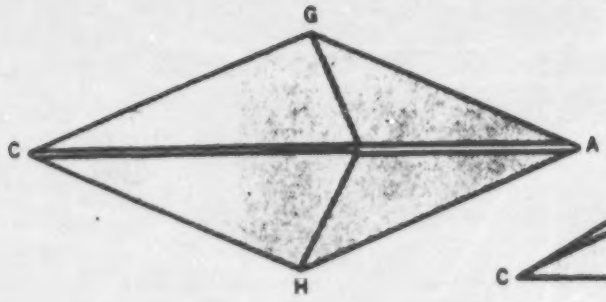


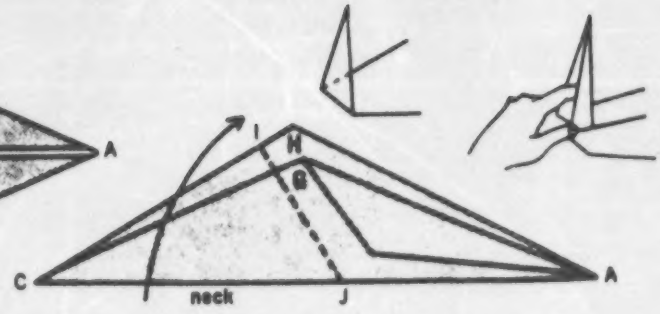
3. Pick up your shape. Open center crease of body and bush tail inside body. Crease on 1-J. Push nose inside and crease on G-H.

4. To make flippers, fold B back and crease on line K-L. Turn your shape over. Fold back other flipper. Cut part way down fold of tail. Spread the tail and crease to form fins as shown in finished picture.



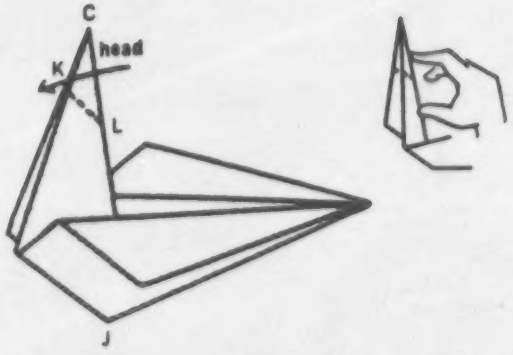
Sea Gull - FOLDING ACTIVITY #4



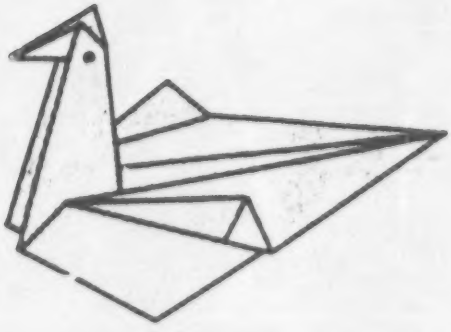


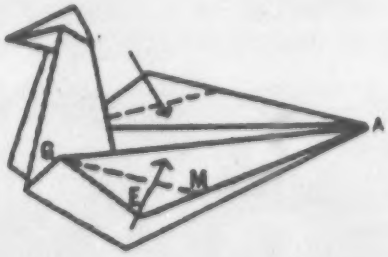
1. Fold your paper to step 6 of Basic Shape No. 1. Place it on table so H is nearest you. Turn the shape face down, with A pointing to your right.

2. Bring G up to meet H, and crease on line C-A. Fold neck up on line 1-J close to the wing. Unfold this crease. Open your shape at points G and H. Push neck in and crease on 1-J.



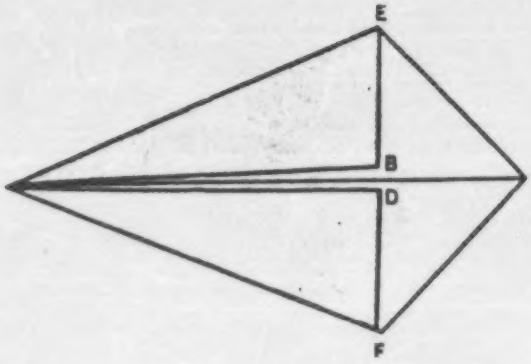
3. Fold head down on line K-L. Unfold. Open neck fold and push C down inside neck fold.



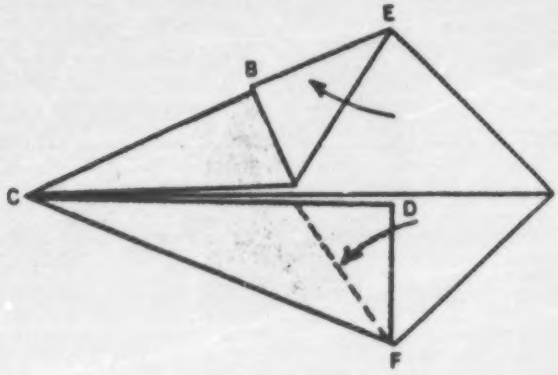


4. Bring E up to meet edge G-A and crease on line G-M. Turn the shape around. Fold other wing the same way.

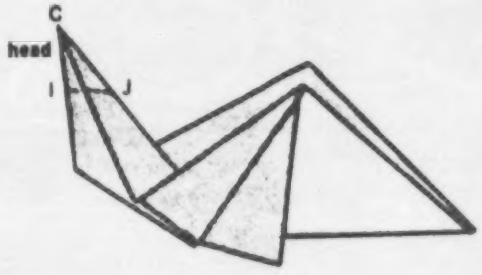
Bird - FOLDING ACTIVITY #5

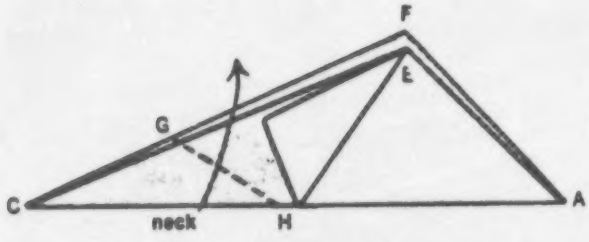


1. Fold your paper to figure 4 of Basic shape No. 1. Place shape before you so that F is nearest you.



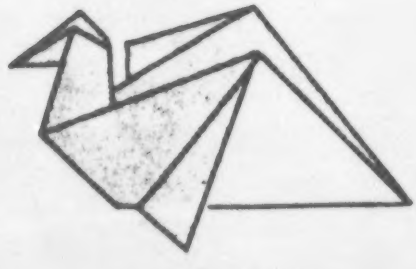
2. Bring B up to meet edge C-E. Fold D down to meet edge C-F. Turn your shape so that open edges are face down.





3. Fold up on line C-A so E falls on F. Fold neck up on line G-H (see small diagram). Unfold this crease. Open your shape at points F and E. Push neck in between sides F and E, and crease on G-H.

4. Fold head down on line I-J (just as you folded neck down in step 3). Unfold, open neck fold and push head down inside neck fold (just as you pushed neck in, in step 3. See small diagram).



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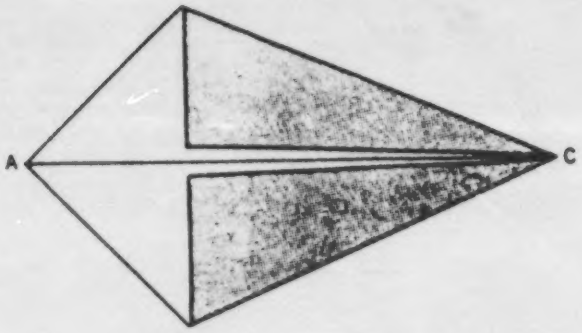
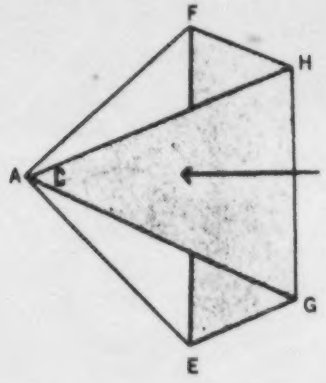
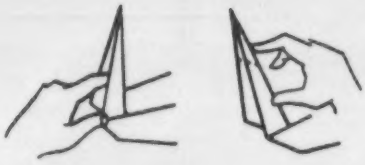
Seal - FOLDING ACTIVITY #6

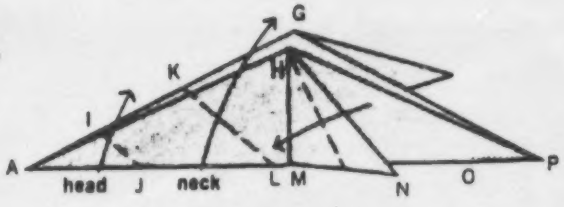


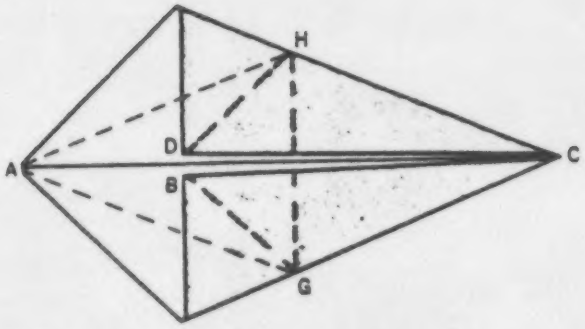
1. Fold your paper to step 4 of Basic Shape No. 1, and unfold. Bring C over to A and crease. Unfold.



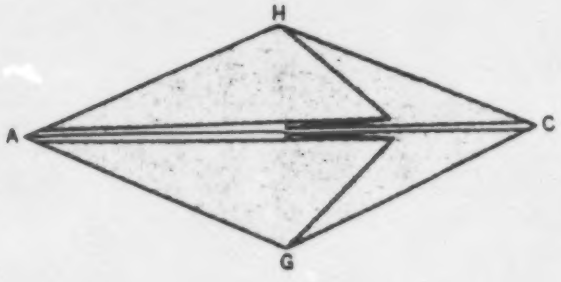
2. Refold as in figure 1 and bring C over to A and crease. Unfold.





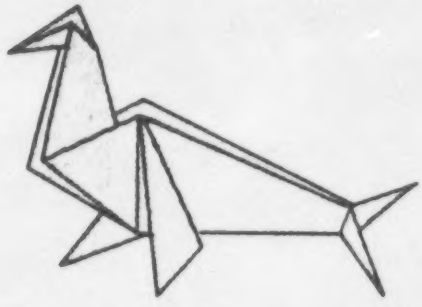


3. Pick up point D just enough to make a new crease on line A-H. A-D now rests on line A-C. Repeat with B-G.

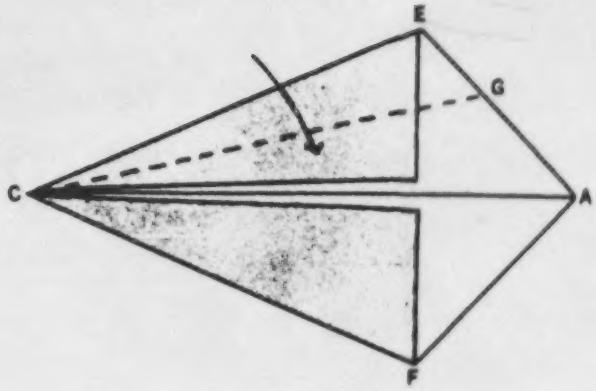


4. This is how your shape now looks. Place side with open edges face down on table. Fold H up to meet G.

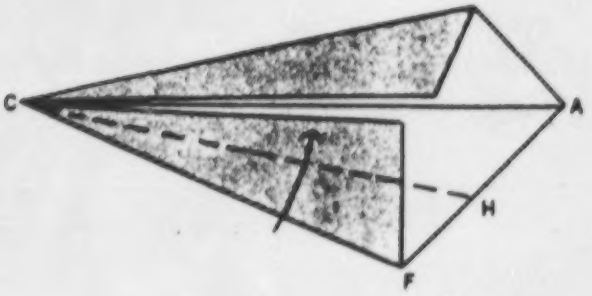
5. Fold head up on line 1-J. Unfold. Fold neck up on line K-L. Unfold. Open G and H and push neck in between G and H to crease on line K-L. Now push head down into fold I-J. Fold line H-N over to line H-M. Repeat for the other side. Cut along line O-P and fold flippers out.



Swan - FOLDING ACTIVITY #7

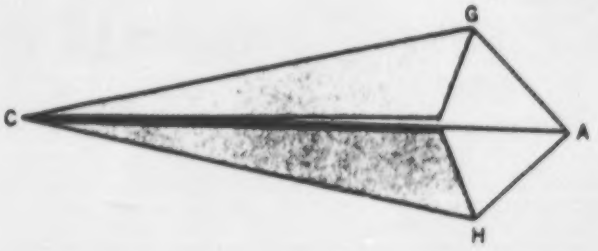


1. Fold your shape to step 4 of Basic Shape No. 1. Bring E over to line C-A. Crease on line C-G.

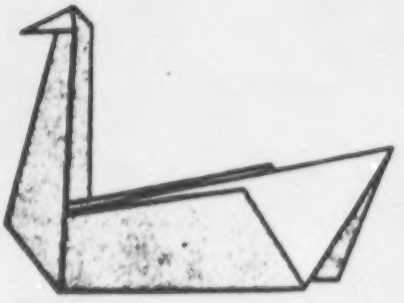


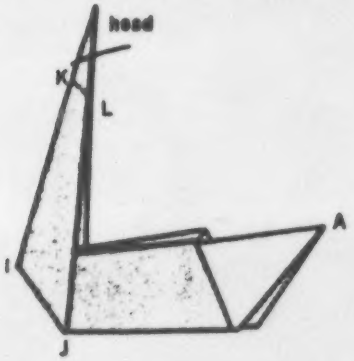
2. Now bring F up to line C-A. Crease on line C-H.

3. Your shape should look like this. Turn it so open edges face down. Fold H down to G. Crease on line C-A.



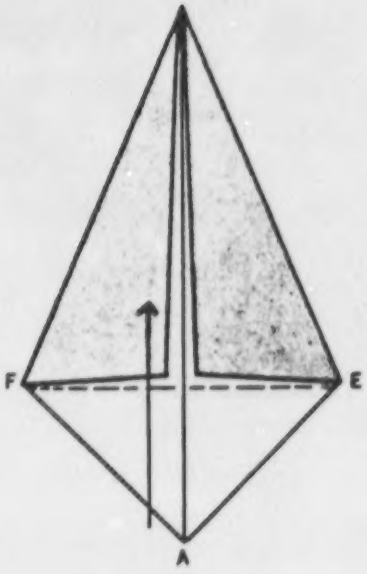
4. Fold neck up and crease on line 1-J. Unfold. Open bottom along line C-J. Reverse fold of neck and push up. Crease along line 1-J.



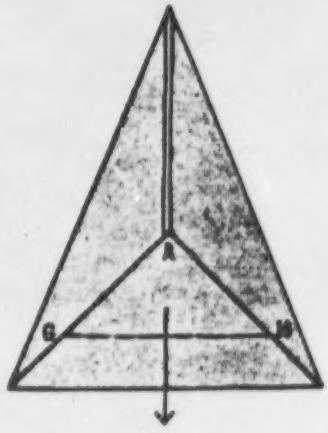


5. Fold head down on line K-L. Unfold. Open neck crease and push head down inside (see small diagram).

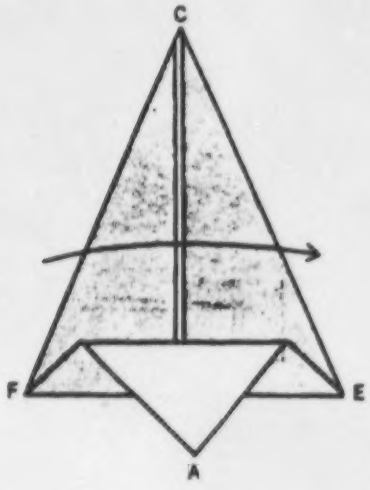
Penguin - FOLDING ACTIVITY #8



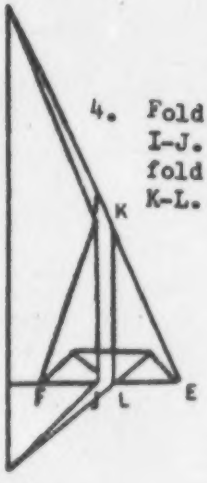
1. Fold your paper to step 4 of Basic Shape No. 1. Now place it on the table so that A is nearest you. Fold A up and crease on line F-E.



2. Fold A down and crease on line G-H.

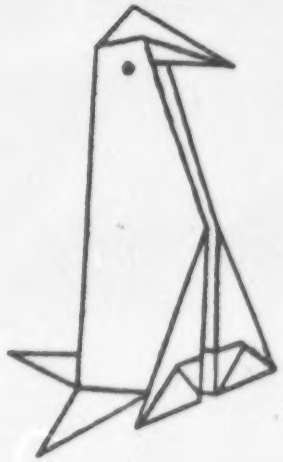


3. Your shape now looks like this. Do not pick it up. Now fold on line C-A so that F rests on E.



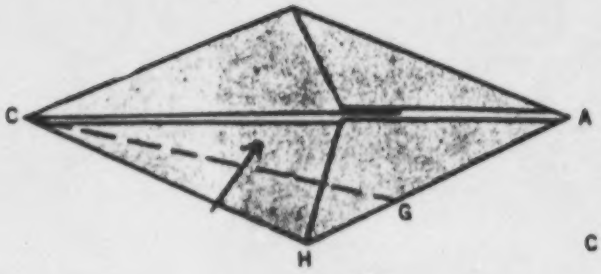
4. Fold F back and crease on line I-J. Turn your shape over and fold E back. Crease on line K-L.

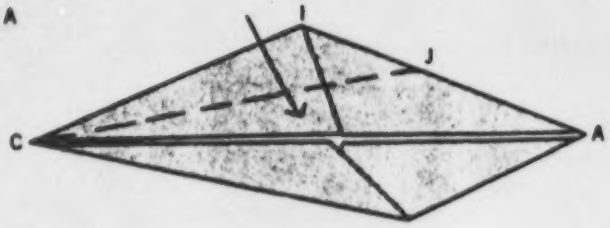
5. Fold head down on line M-N. Open shape and push head down to crease on line M-N. Cut along line O-A.



6. Spread out points A A and fold up to make feet.

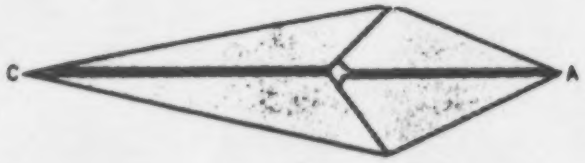
Fish - FOLDING ACTIVITY #9



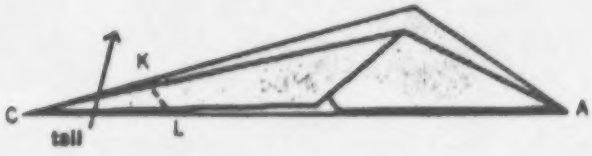


1. Fold shape to step 6 of basic Shape No 1. Bring point H up to center line A-C. Crease on line C-G.

2. Bring point 1 down to center line A-C. Crease down on line C-J.



3. Your shape now looks like this. Place on table with open edges face down. Fold up on line C-A.

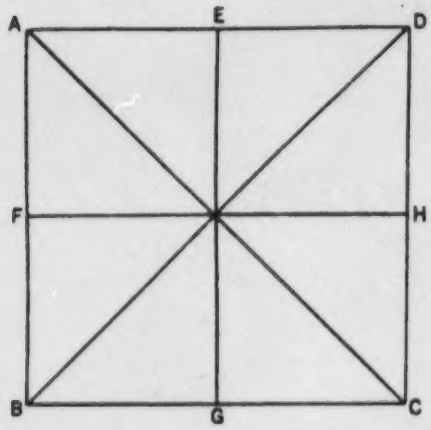


4. Fold tail up on line K-L. Unfold. Cut on crease C-L. Fold tail up as in final picture.

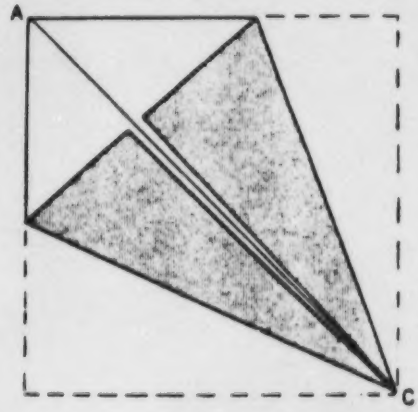
Flapping Bird

Exhibit II-F

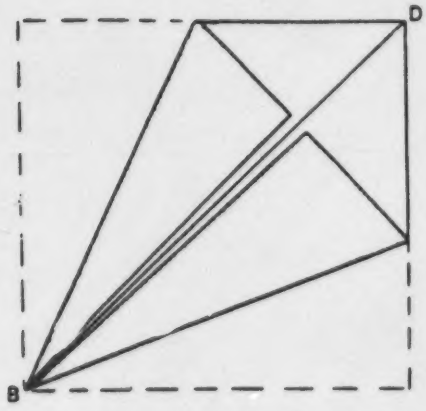
- FOLDING ACTIVITY #10



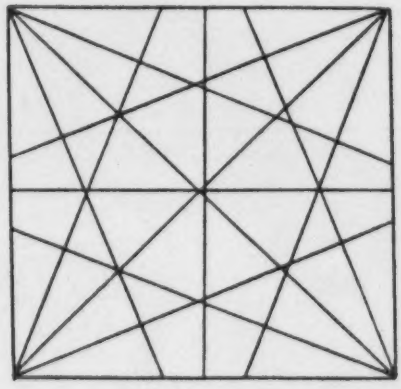
1. Fold on line F-H. Unfold. Fold on line G-E. Unfold. Now fold diagonals A-C and D-B.



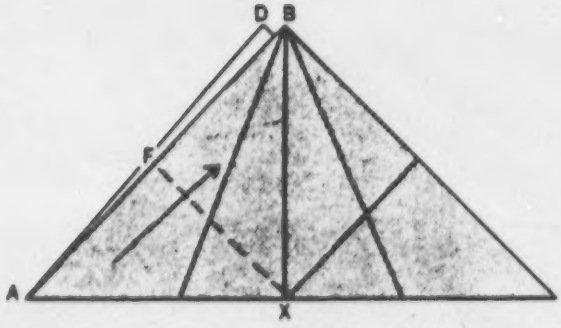
2. Fold step 4 of Basic Shape No. 1 so narrowest point is at C. Unfold. Repeat fold with narrowest point at A. Unfold.



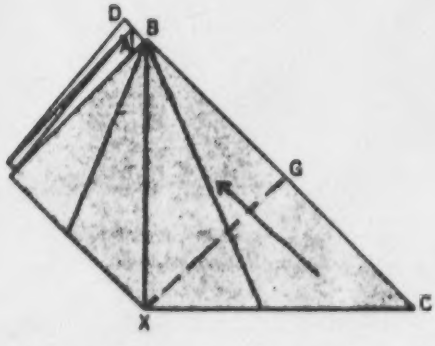
3. Repeat folds for corners B and D.



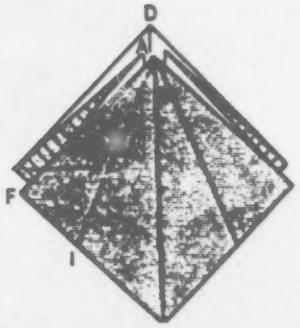
4. Open your folded paper. This is how the creases look. Do all your folding on these lines.



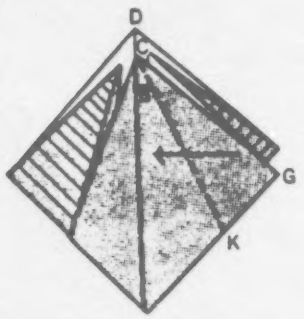
5. Fold B up to meet D. Push A-X in-between D and B and crease along F-X. (see figure 6)



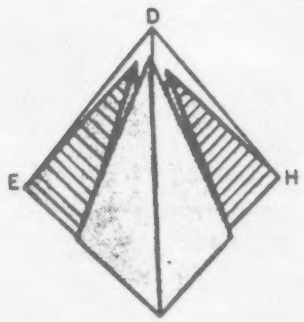
6. Fold X-C in between D and B and crease along G-X. (see figure 7)



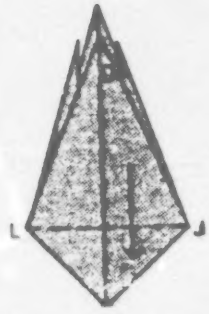
7. Open A and B and push fold F-1 in between A and B. Crease along 1-B.

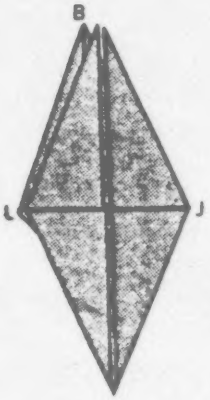


8. Open B and C and push G-K in between B and C. Crease along K-B.



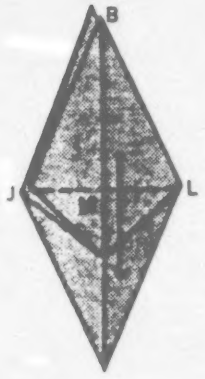
9. The shape now looks like this. Turn shape around and repeat; push in folds with points E and H.



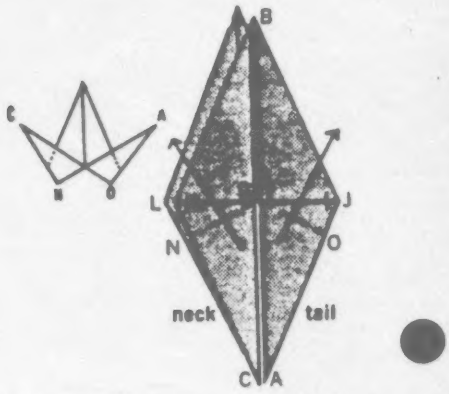


10. Fold D down on line L-J.

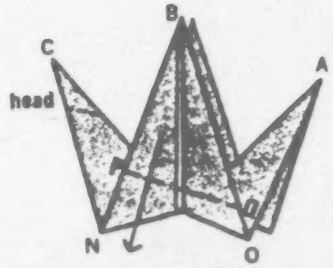
11. This is how the shape looks. Turn it around with flap M facing you (see fig. 12)



12. Fold B down on line J-L. Turn shape over so B is at top, and C and A are nearest you.



13. Fold neck up on dotted line G-N. Unfold. Now fold tail up on dotted line F-O. Unfold. Push neck up, in between L and K. Reverse crease on G-N. Push tail up, in between 1 and J. Reverse crease on F-O.



14. Your shape now looks like this. Fold head down on dotted line. Unfold. Push head into fold. Reverse crease on dotted line. Fold wing B down on line P-Q. Fold down other wing to meet wing B. To make wings flap, grasp point N with one hand, grasp the tail with the other hand and push up and down.

Concept

American society is a pluralistic society composed of many cultures which express their unique heritage through the ways in which they meet their basic human needs: communication, education, religion, food, clothing, shelter, weapons, tools, utensils.

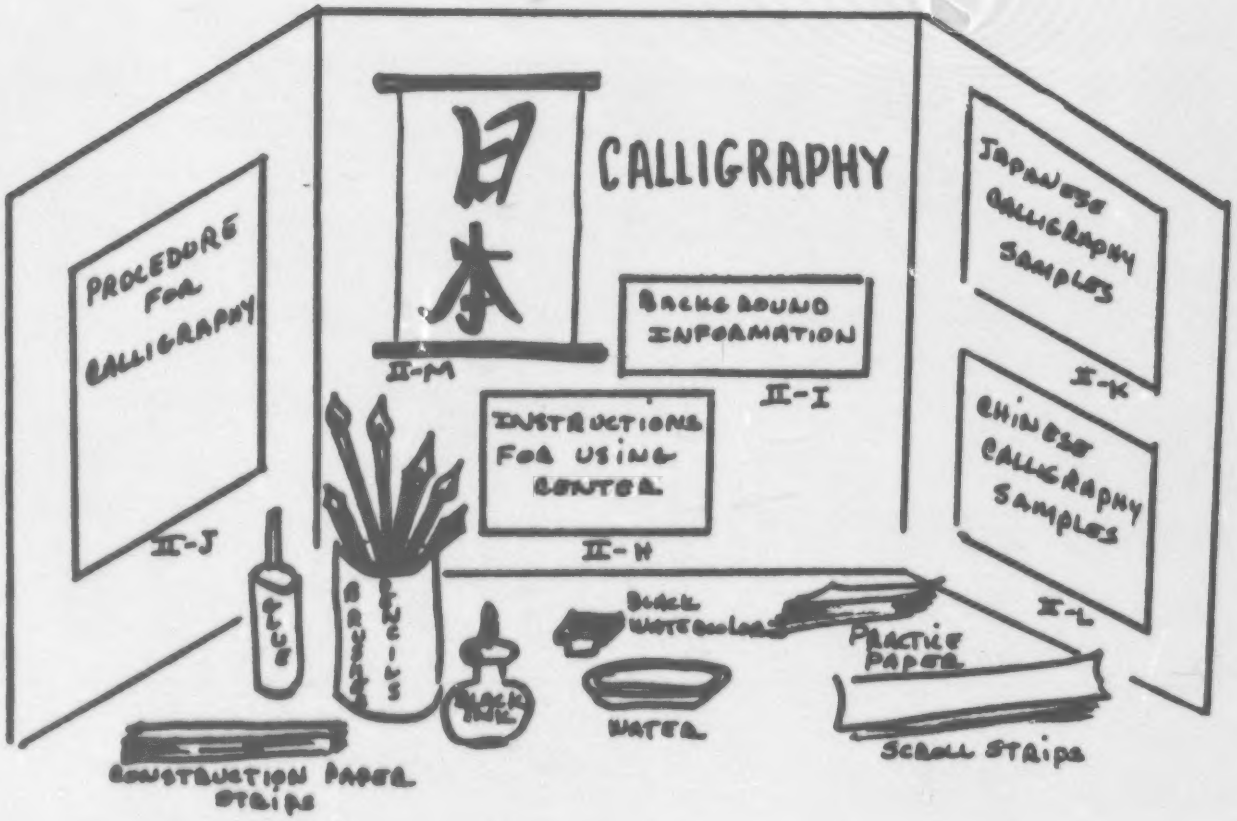
Instructional Objective

The learner will reproduce Janapese and Chinese calligraphy as a way of expressing his/her understanding of this art form.

Learning Center 4

LEARNING CENTER #4

SHODŌ - CALLIGRAPHY



Materials: (Student)

- Black ink, black watercolor, or thinned black tempera
- Watercolor brushes
- Water
- Newsprint for practice
- Newsprint strips for scroll

- Construction paper strips
- Pencils and writing paper

Materials: (Center Construction)

- Instructions for Using Center - Exhibit II-H
- Calligraphy Background Information - Exhibit II-I
- Procedure for Calligraphy - Exhibit II-J
- Samples of Japanese Calligraphy - Exhibit II-K
- Samples of Chinese Calligraphy - Exhibit II-L
- Motivational Scroll (teacher made) - Exhibit II-M

Extended Activity: (See additional Asian Art Centers)

- Origami
- Wood-block printing
- Block printing on fabric
- Flower arranging
- Sumi-e painting

INSTRUCTIONS FOR USING THE CALLIGRAPHY CENTER

1. Read the Calligraphy Background Information
2. Read the Procedure For Calligraphers
3. Practice Japanese calligraphy
   - Select an example of Japanese calligraphy 1 through 4
   - Follow the procedures 1 through 8 on the Procedure Chart
4. Practice Chinese calligraphy
   - Select a Chinese example card 1 or 2
   - Follow procedure 1 through 8 on the Procedure Chart
5. Make a Japanese or Chinese scroll
   - Select two or three Japanese examples to reproduce on your scroll
   - Select one of the Chinese or example cards to reproduce
   - Reproduce your selections on a piece of the scroll paper provided at the center
   - Glue a construction paper strip to the top and the bottom of your paper scroll
6. On writing paper, answer this question
   - Do you think learning to write Japanese or Chinese style is more difficult or less difficult than learning to write English? Why?

Exhibit II-I

CALLIGRAPHY BACKGROUND INFORMATION

Calligraphy is the art of fine handwriting. The ancient Persians and Chinese regarded calligraphy as an art equal to, if not more important than, painting. Calligraphy is still regarded as an art form in China and Japan.

Exhibit II-J

PROCEDURE FOR CALLIGRAPHERS

1. Sit up very stright in your chair.
2. Keep your brush arm up from your desk about two inches.
3. Hold the brush straight up, using your thumb and first three fingers.
4. Hold the paper with your other hand.
5. Take a piece of practice paper.
6. Select a Japanese calligraphy example. Study the numbered brush stroke pattern.
7. Dip your brush into clear water. Following the numbered strokes, practice each character. The clear water will leave a mark for you to compare with the sample. Practice the strokes many times until you get the feel of the strokes.
8. Now, dip your brush into the black ink, paint, or watercolor. Fill your brush completely. Make sure the end of your brush is pointed. Make the characters.

BOOK

TO MEET

RIVER

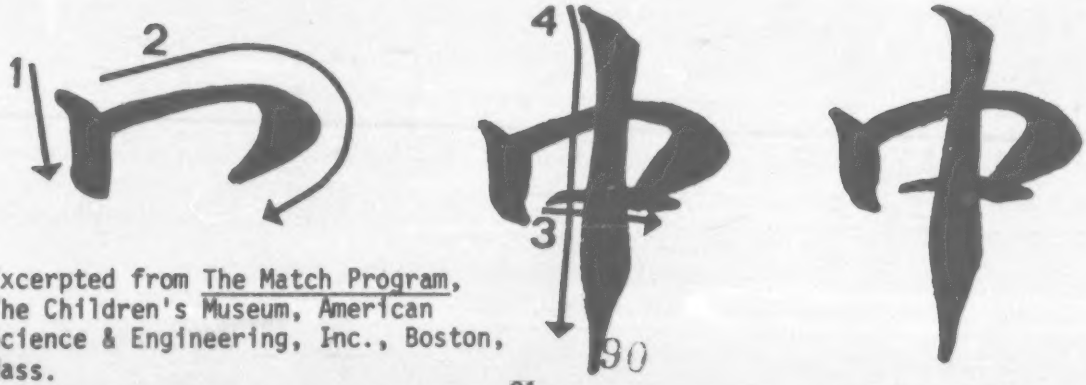
FIELD

Excerpted from The Match Program,
The Children's Museum, American
Science & Engineering, Inc., Boston, Mass.

FIELD

RIVER

MOUNTAIN



INSIDE

Excerpted from The Match Program, The Children's Museum, American Science & Engineering, Inc., Boston, Mass.

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CHINESE CALLIGRAPHY EXAMPLES - Card #1

TRANSLATION:

Good fortune to you for the New Year.

GUNG 恭

HEI 喜

FAT 發

CHOY 財

Excerpted from
Project Follow-Through Program, Holidays and Festivals from Many Lands, LAUSD.

CHINESE CALLIGRAPHY EXAMPLES - Card #2

TRANSLATION:

May you and your family receive the five blessings of luck, food to eat, long life, health and peace.

NG

FOOK

LUM

MOON

Excerpted from
Project Follow-Through Program, Holidays and Festivals from Many Lands, LAUSD.

Concept

American society is a pluralistic society composed of many cultures which express their unique heritage through the ways in which they meet their basic human needs: communication, education, religion, food, clothing, shelter, weapons, tools, utensils.

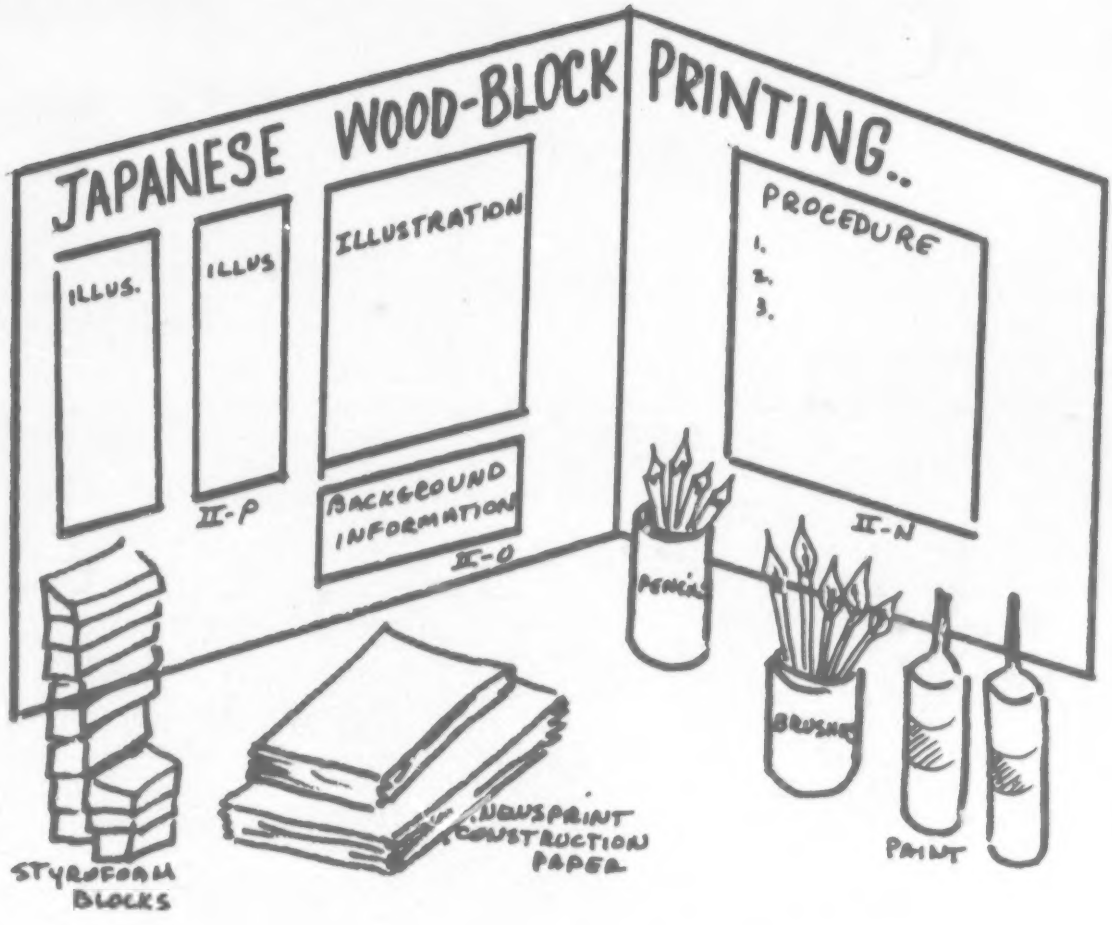
Instructional Objective

The learner will reproduce Asian wood-block type printing as a means of expressing his/her understanding of this Asian art form.

Learning Center 5

LEARNING CENTER #5

HANGA - WOOD-BLOCK PRINTING



Materials: (Students)

- Styrogoam blocks, meat trays, or linoleum pieces
- Pencils, ball point pens, or lineoleum cutters
- Newsprint

- Colored construction paper
- Tempera paints or water soluable printer's inks
- Brushes, brayers

Materials: (Center Construction)

- Wood-block Printing Background Information - Exhibit II-O
- Procedures for Styrofoam Cutting - Exhibit II-N
- Procedures for Linoleum Cutting - Exhibit II-N
- Illustrations of Woodcuts - Exhibit II-P

Procedure (if using styrofoam)

- Read the Background Information.
- Sketch a simple design or landscape on newsprint.
- Blacken the back of your picture with your pencil.
- Transfer your picture onto the styrofoam.
- Press down the areas not desired to show up in color with a pencil, ballpoint pen, or an ice cream stick.
- Use a variety of textures on the printing surfaces of your design.
- Prepare a stamping pad of damp paper towels coated with a light coat of tempera.
- Press the styrofoam block, design side down, into the stamping pad.
- Stamp the styrofoam block, painted design side down, onto a piece of colored construction paper.
  - You may stamp the block two times before replenishing the paint on the stamp.
  - Try other colors on the same piece of construction paper.
  - Try overlapping your design.
- Create a bulletin board with the block prints your class has created.

Procedure (if using linoleum)

- Read the Background Information.
- Sketch a simple design or landscape on newsprint. Use the whole surface. Plan a textured design on all large surfaces.
- Blacken the back of your picture with your pencil.
- Transfer your picture onto the linoleum.
- Cut away the areas not desired to show up in color with your linoleum cutting tools. Use the wide cutting tools for large cuts, the small cutting blades for small cuts. ALWAYS CUT AWAY FROM YOUR BODY!
- Prepare a stamping pad
  - Squeeze a small amount of printer's ink onto a hard surface.
  - With a brayer, smooth the ink over the surface to insure a thin even coat of ink over the roller of the brayer.
- Roll the inked brayer over your linoleum design. A thin coating of ink is all that is needed.
- Place a piece of paper over the inked design and with a clean brayer, roll the top of the paper which covers the inked design.
- Remove the paper carefully, turn it over, and you will have your design print!
  - You may replace the same paper over the freshly inked design cut and reroll in a different spot.
  - You may overlap your designs with another print of a different color.

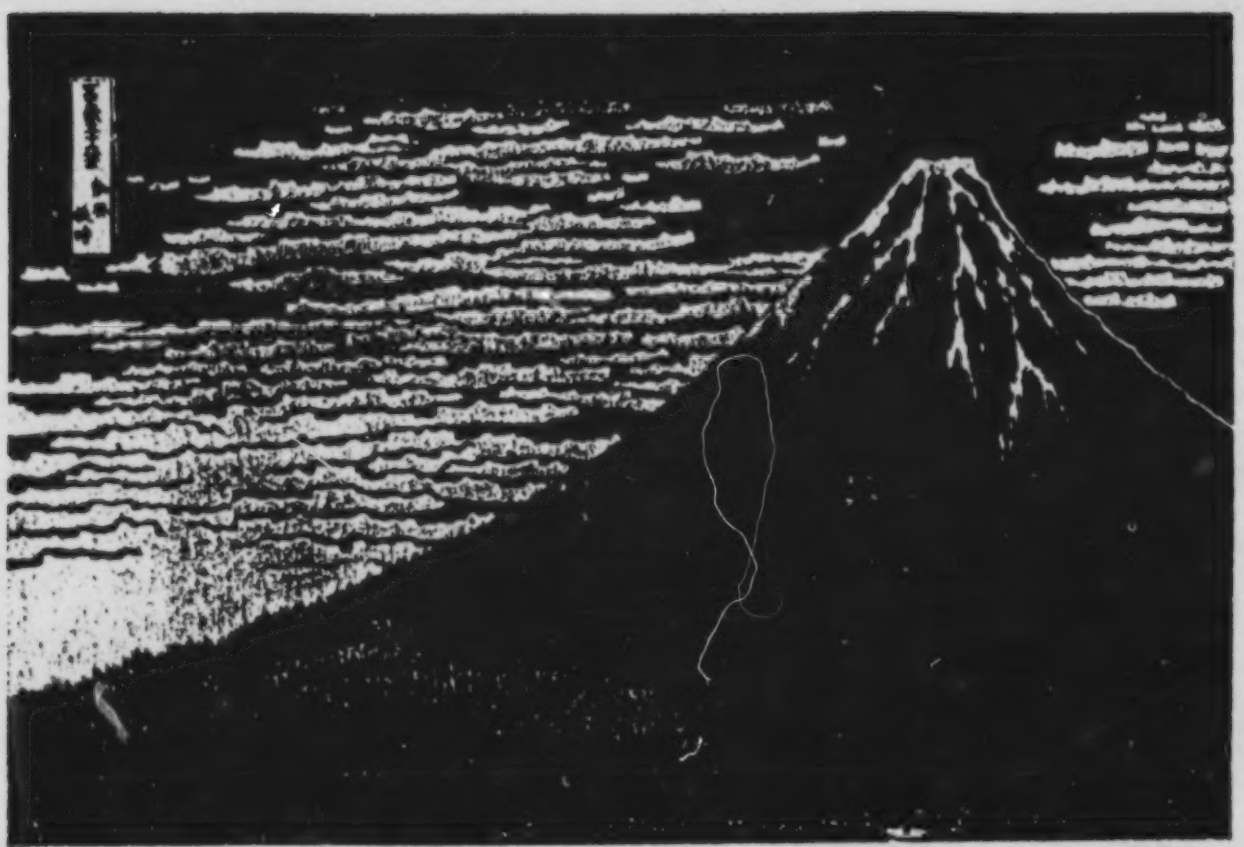
WOOD-BLOCK PRINTING BACKGROUND INFORMATION

The Japanese learned the art of making wood-block prints from the Chinese. Historians believe that the Chinese invented block printing in A.D. 770. In the 1600's prints became popular among the common people of Japan who could not afford the own original paintings. To make a wood-block print, a design was first painted by an artist. Then skilled craftsmen cut the wooden blocks, one for each color in the painting. They then made the prints on special paper. The early Japanese prints showed gods, beautiful women, or actors. In the early nineteenth century, however, landscape painting became popular. Two of the finest artists of this period were Hokusai Katsushika and Hiroshige Ando.

Two woodblock prints from the set entitled "Ten Great Disciples of Buddha," by Shiko Munakata

Excerpted from The Folk Art of Japan, by Hugo Munsterberg; Charles E. Tuttle Co., Japan

Exhibit II-P



Coll. Tokyo National Museum

Red Fuji, by Katsushika Hokusai. Edo period.

Excerpted from The Arts of Japan, by Hugo Munsterberg; Charles E. Tuttle Co., Japan

Concept

American society is a pluralistic society composed of many cultures which express their unique heritage through the ways in which they meet their basic human needs: communication, education, religion, food, clothing, shelter, weapons, tools, utensils.

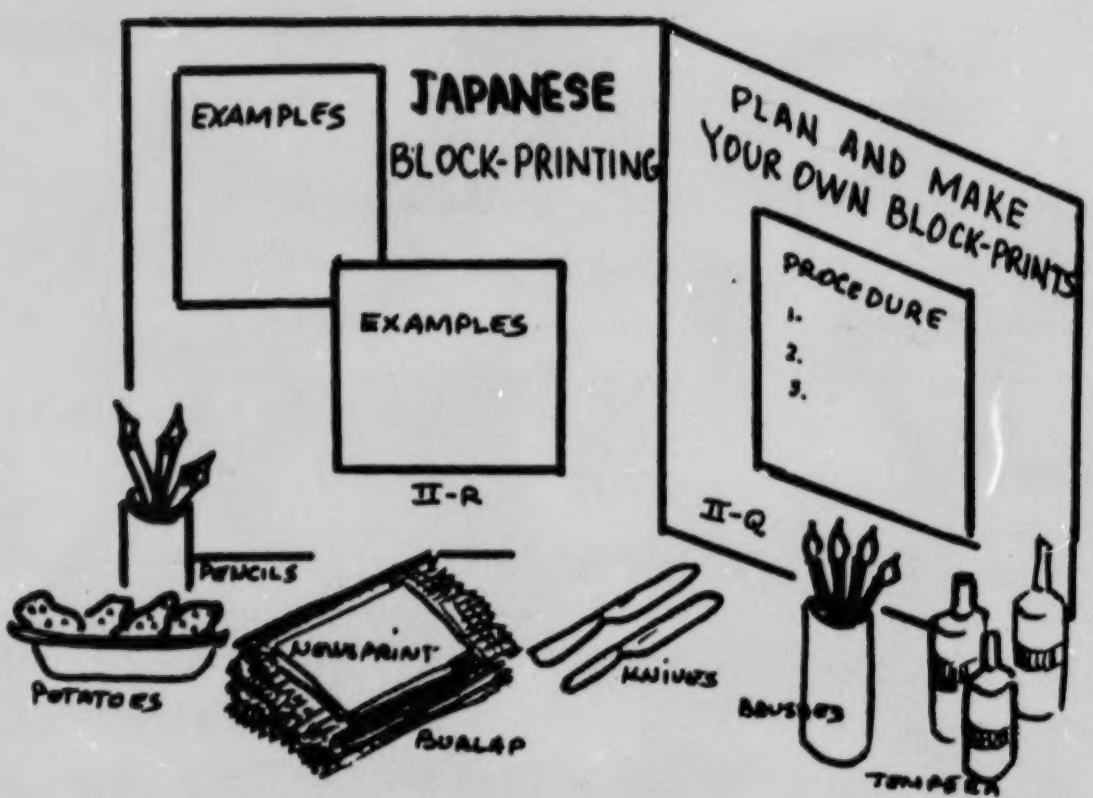
Instructional Objective

The learner will create Japanese block printing on fabric as a means of expressing his/her understanding of this Japanese Folk Art.

Learning Center 6

LEARNING CENTER #6

BLOCK PRINTING ON FABRIC



Materials: (Student)

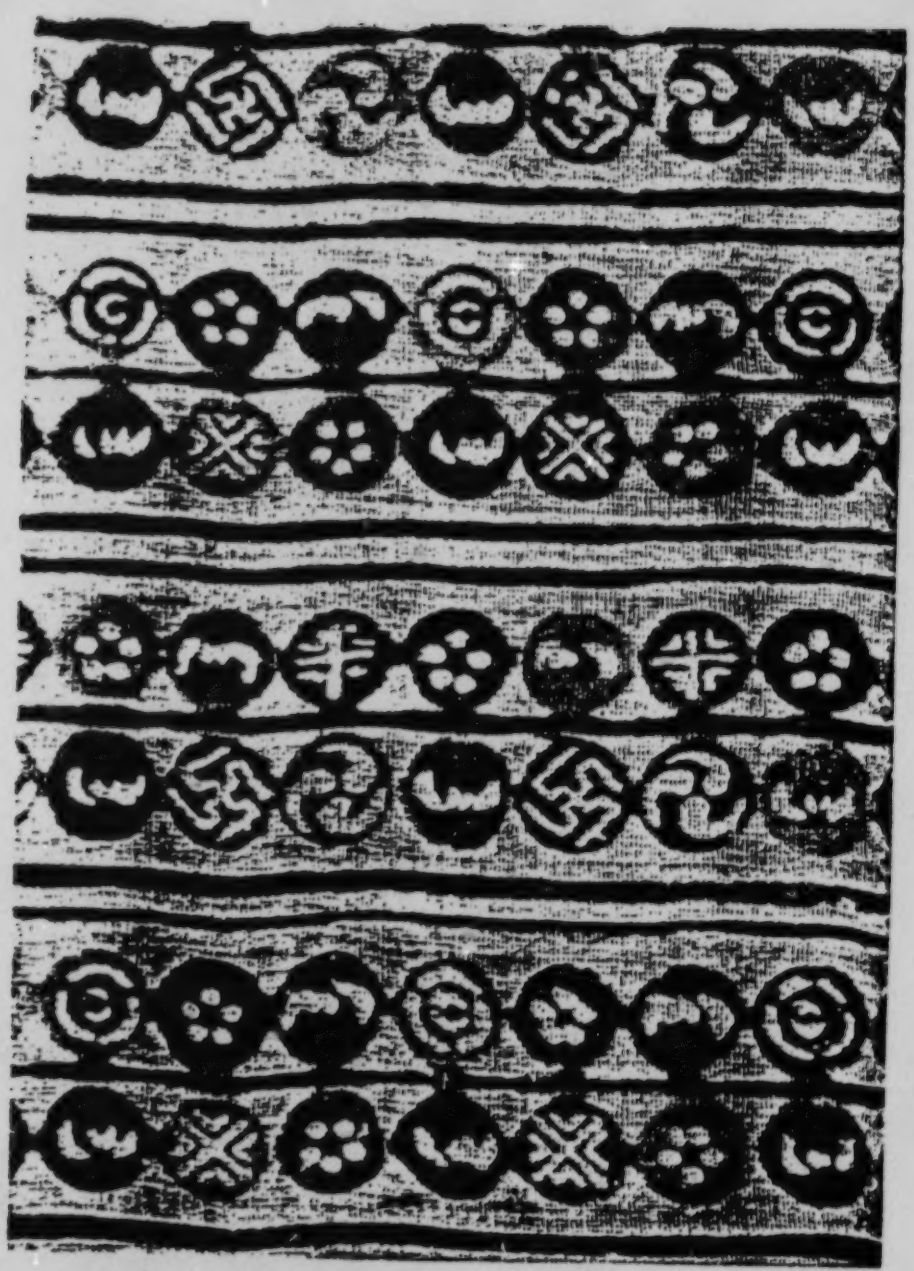
- Potatoes (cut into thirds)
- Cutting tools (table knives)
- Tempera and brushes
- Newsprint and pencils
- Precut burlap or fabric

Materials: (Center Construction)

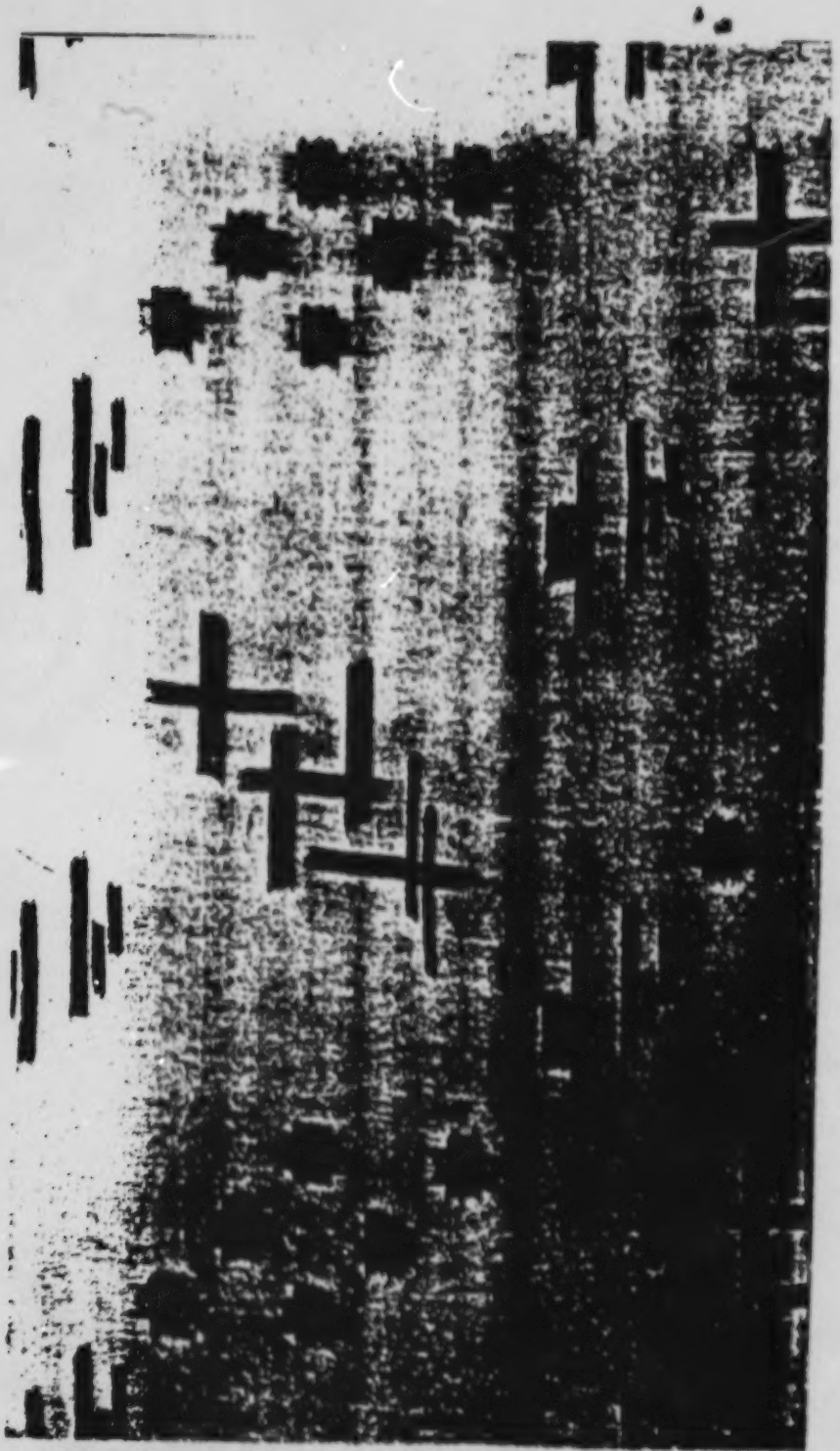
- Block Printing Procedure - Exhibit II-Q
- Instructions For Using The Center - Exhibit II-Q
- Examples - Exhibit II-R
- Actual samples of Oriental block-printed textiles (obtain from the Japanese Folk Art Kit, Martin Luther King, Jr., Multicultural Resource Center, Area J, or private collections)

INSTRUCTIONS FOR USING THE CENTER

1. The Japanese are noted for their hand-blocked fabric designs. This activity will give you an opportunity to create a design and to hand-print a piece of fabric.
2. Plan a simple design for your potato with your pencil on newsprint.
3. Transfer your design onto the potato. Plan which portions of the potato surface you want to cut away. The portions of the potato that you cut away will not show in color later.
4. Carve your design on the surface of the potato.
5. Prepare a stamping pad of damp paper towels coated with a thin coat of tempera paint or brush tempera directly onto the potato stamp.
6. Select a piece of burlap or other fabric.
7. Plan a pattern for your fabric which will use your stamp many times.
8. Apply paint to your stamp and press the stamp onto the fabric.
9. Your stamp may be used with another color and added to your fabric design.
10. Plan a bulletin board using the fabric designs of your classmates.



Excerpted from The Folk Art of Japan, by Hugo Munsterberg; Charles E. Tuttle Co., Japan



Excerpted from The Arts of Japan, by Hugo Munsterberg; Charles E. Tuttle Co., Japan

Concept

American society is a pluralistic society composed of many cultures which express their unique heritage through the ways in which they meet their basic human needs: communication, education, religion, food, clothing, shelter, weapons, tools, utensils.

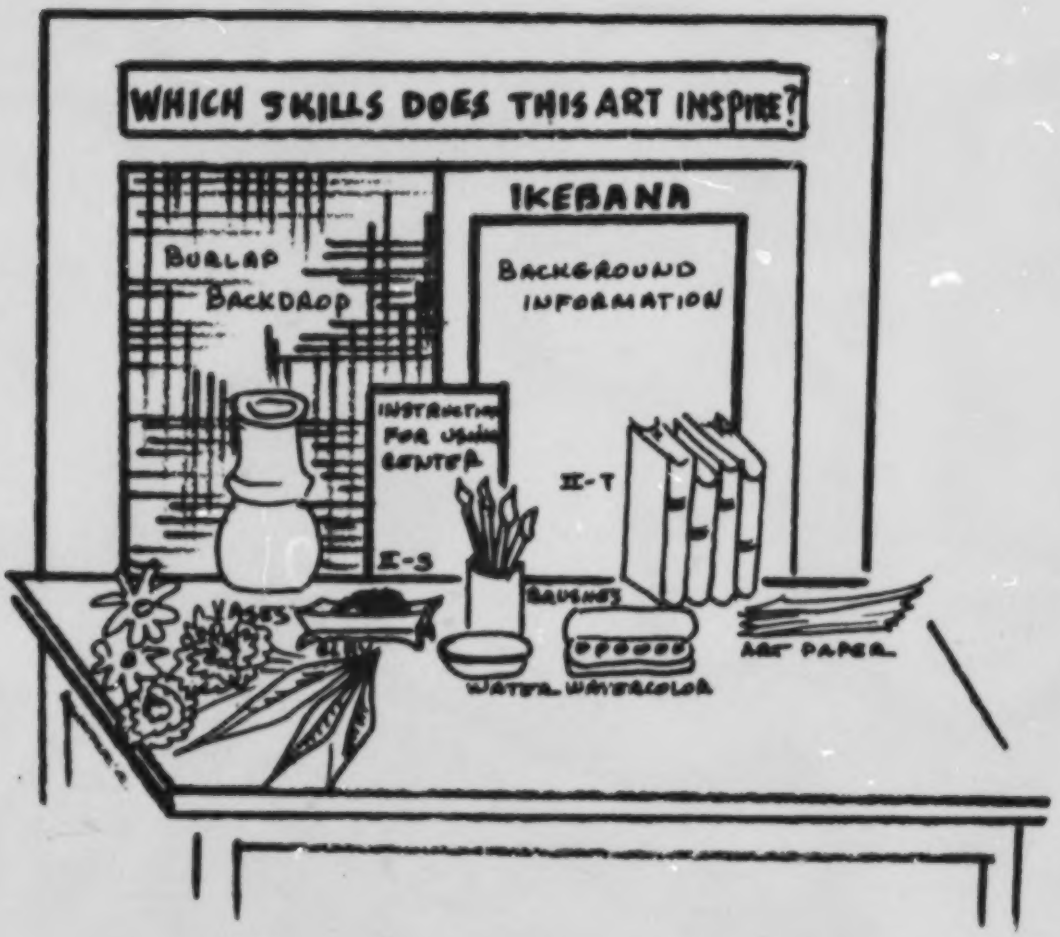
Instructional Objective

The learner will create a Japanese flower arrangement in the traditional manner as a means of expressing understanding of the Japanese love of nature idea expressed in this art form.

Learning Center 7

LEARNING CENTER #7

IKEBANA - THE JAPANESE ART OF FLOWER ARRANGING



Materials: (Students)

- An assortment of flowers (open blooms, opening blooms, and buds). Fresh or plastic
- Leaves, small branches, driftwood, pine cones
- Oriental vases (tall or flat)

- Clay (for holding the stems in place in the vase)
- Watercolors, brushes, water, art paper
- Illustrations or books about Japanese flower arranging

Materials: (Center Construction)

- Japanese Flower Arranging Background Information - Exhibit II-T
- Instructions for Using the Center - Exhibit II-S

INSTRUCTIONS FOR USING THE IKEBANA CENTER

1. Read the Background Information material very carefully.
2. Select the flowers, leaves, etc., that you will need.
3. Select a vase.
4. Place a lump of clay in the bottom of the vase. The clay will hold the stems of your flowers in place in the vase.
5. Carefully arrange your flowers in the Japanese tradition. You may consult the Background Information material as needed.
6. Using the watercolor materials available, paint your Japanese flower arrangement.
7. You now have a permanent record of your very own "shibui" creation.

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IKEBANA BACKGROUND INFORMATION

There is a special place in the main room of a Japanese home for objects of great beauty. This place is called the "tokonoma." On the back wall of the tokonoma hangs a long picture-scroll. Below is a tall slender vase which holds a lovely arrangement of flowers.

In Japan, flower arrangement is an art. It is one of the ways in which the people express their love for the beauty of nature. The art of flower arranging is taught by special teachers.

The Japanese are taught to make a few blossoms and twigs look as though they are growing.

To the Japanese, flower arrangements have many meanings. There are arrangements for holidays, special events, and seasons. Some arrangements tell of the past, present, or future. A flower in full bloom stands for the past. A flower half open tells of the present. Buds tell of the future. In an arrangement, the flower with the longest stem means heaven. It is placed in the middle of the bowl or vase. The middle-sized stem means man. It is placed so that it leans toward one side. The flower with the shortest stem is placed lowest and twisted toward the other side. It means earth. Three flowers with some green leaves may make up the whole arrangement. Other flowers may be added. An odd number of flowers is always used. If leaves or grasses are added, they, too, are in odd numbers.

Some pine cones or an interesting piece of wood may be used in a flower arrangement; but, whatever they use, the Japanese like to keep their flower arrangements simple.

Americans have begun to use a Japanese word that describes the simple kind of beauty enjoyed by the Japanese. The word is shibui. It means deeply, quietly, and peacefully beautiful. The more you study a shibui thing, the more beauty you see in it.

Concept

American society is a pluralistic society composed of many cultures which express their unique heritage through the ways in which they meet their basic human needs: communication, education, religion, food, clothing, shelter, weapons, tools, utensils.

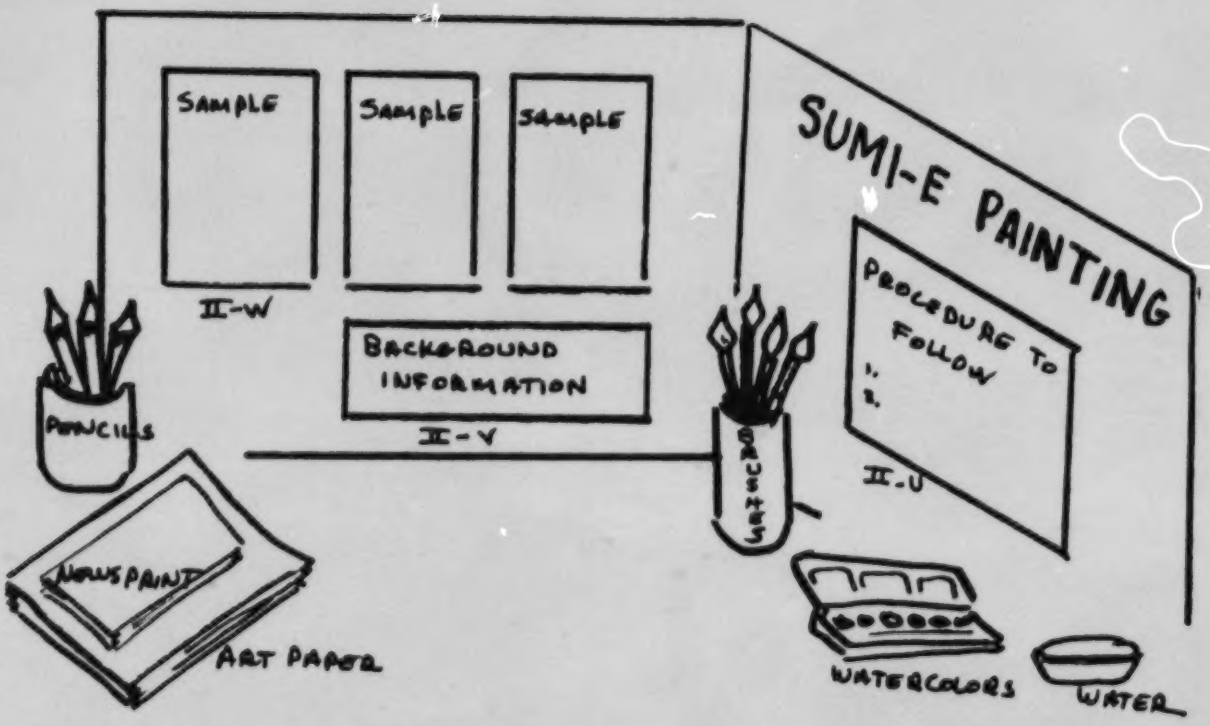
Instructional Objective

The learner will create a Sumi-e like painting as a means of expressing his/her understanding of this Japanese art form.

Learning Center 8

LEARNING CENTER #8

SUMI-E - PAINTING WITH BLACK INK



Materials: (Student)

- Black ink or black watercolor
- Watercolor brushes - a variety of sizes
- Water
- White art paper
- Samples of Japanese ink paintings
- Newsprint, pencils

Materials: (Center Construction)

- Instructions for Using the Center - Exhibit II-U
- Sumi-e Background Information - Exhibit II-V
- Samples of Sumi-e Painting - Exhibit II-W

INSTRUCTIONS FOR USING THE SUMI-E CENTER

1. Read the Sumi-e Background Information.
2. Sketch on newsprint a picture you would like to try in the Sumi-e tradition. Try some rocks, gnarled tree trunks, and twigs.
3. With your black watercolor, brush, and water, mix a small puddle of very black paint and water.
4. Dip your brush into the black paint and water mixture and roll your brush to a sharp point.
5. Begin transferring your ideas from your newsprint paper onto your art paper.
   - Let a single brush stroke be your tree trunk.
   - Let your black paint strokes blend into greys by letting your blacks bleed into clear water areas.
   - Paint all large areas first with quick grey washes.
6. As a finishing touch, with very black paint, and a sharply pointed fine brush, add small detail to your dry art work. Very intense black painted areas next to greys will help to highlight your painting and make certain objects stand out as centers of interest.
7. Create a bulletin board from the Sumi-e paintings created by your class.

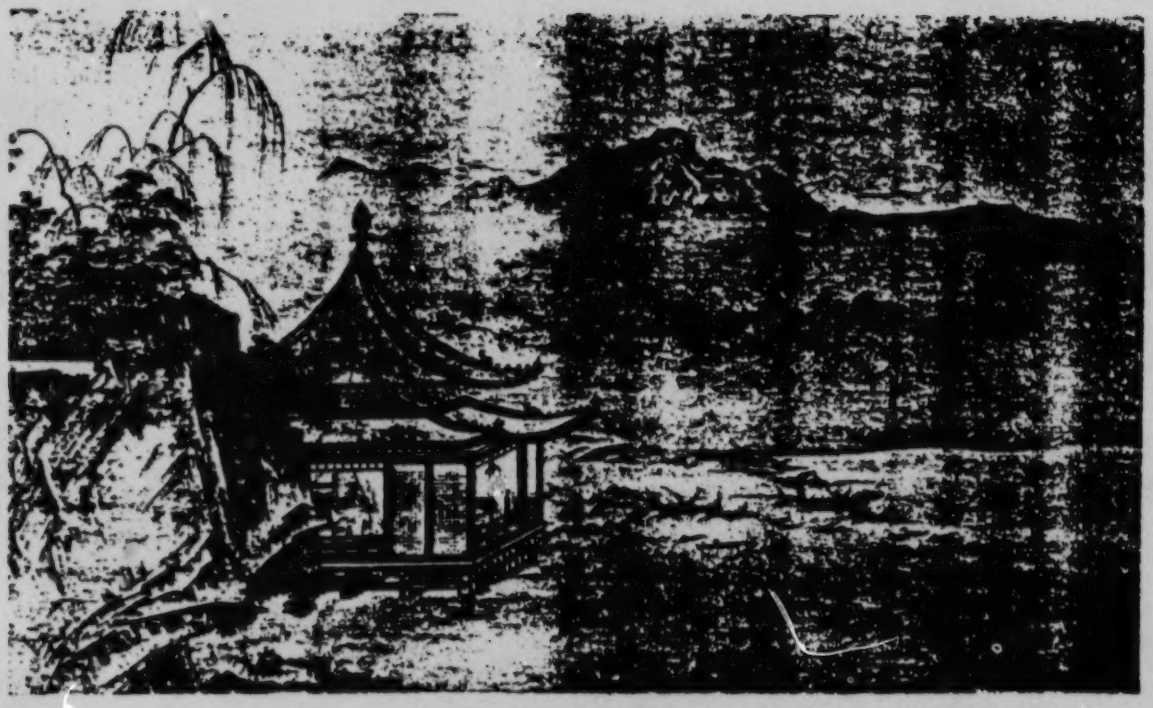
SUMI-E BACKGROUND INFORMATION

Black ink painting began in China but rapidly spread to Japan. It became so popular that it quickly became the most common form of art in Japan.

The first subjects of the paintings were representations of trees, grasses, and rocks, but later artists devoted themselves to landscapes. Most of the early Sumi-e painters were monks rather than professional artists. Early paintings were done on silk.

Black ink paintings are very simple. A single brush stroke is used to represent grasses, twigs, and gnarled tree trunks. Water blended with the black ink produces many shades of grey.

Excerpted from Sesshu Toyo, by Tanio Nakamura; Charles E. Tuttle Co., Tokyo, Japan



Landscape with Pavilion at Lake,
by Kanō Motonobu. Muromachi period.

Excerpted from Sesshu Toyo, by Tanio Nakamura; Charles E. Tuttle Co., Tokyo, Japan

Exhibit II-W

Landscape, by Sesshū.

Muromachi period.

Excerpted from Sesshu Toyo, by Tanio Nakamura; Charles E. Tuttle Co., Tokyo, Japan

Concept

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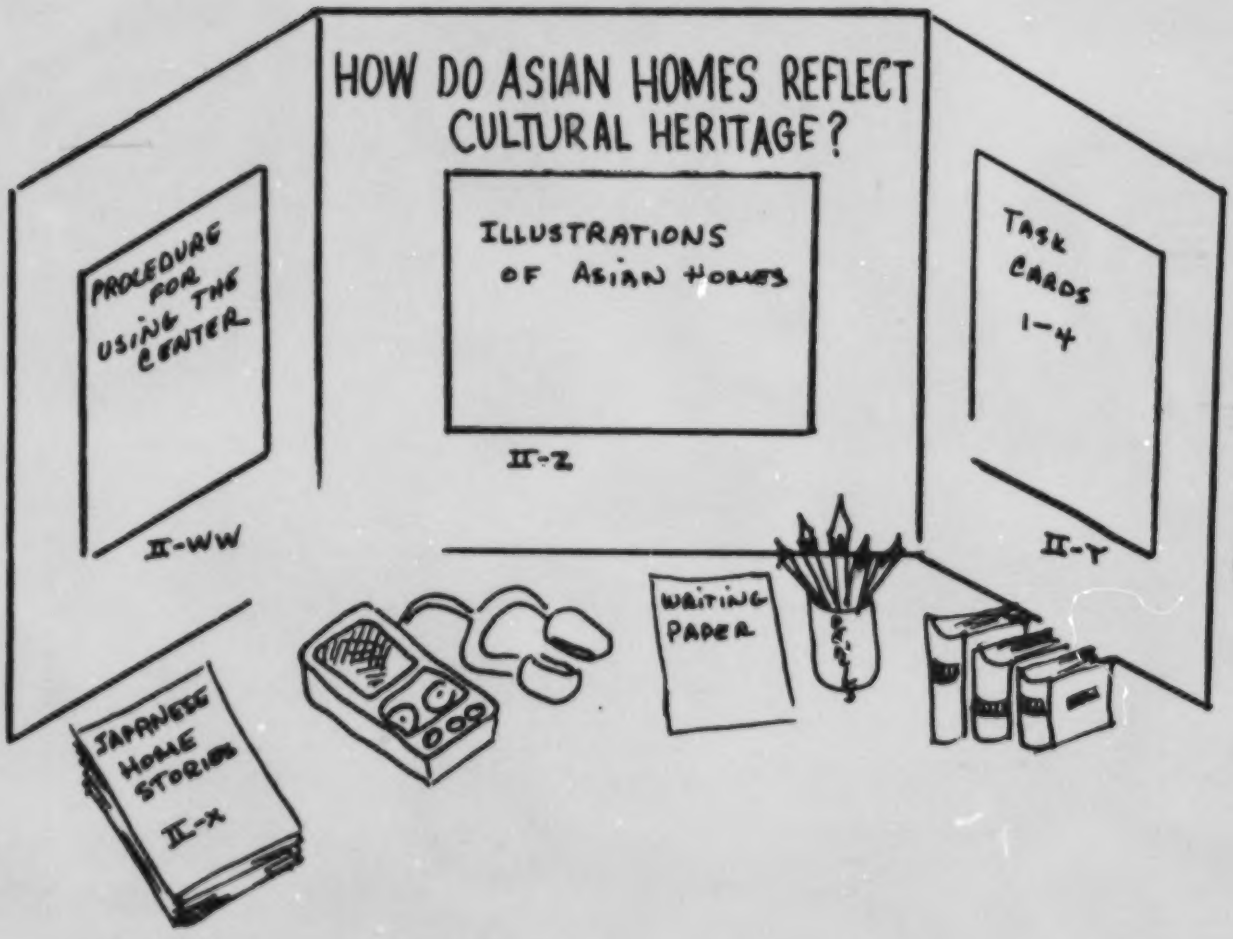
Instructional Objective

- The learner will read about Japanese homes and list the unique features which are characteristic of the Japanese homes.
- The learner will list similarities and differences which exist between Japanese homes and his/her own home.
- The learner will make a notebook, collage, illustrations, or floor plan to demonstrate an understanding of traditional Japanese homes.
- The learner will read about other Asian shelters and list or illustrate their unique features.

Learning Center 9

LEARNING CENTER #9

ASIAN SHELTER



Materials: (Student)

- Multiple copies of the information sheet "Japanese Homes" or cassette recording of same
- Cassette recorder and headphones
- Task cards (1 through 4)
- Informational resources about Asian homes (books, pictures)
- Paper to record answers and illustrations

- Pencils, art materials as needed

Materials: (Center Construction)

- Instructions for Using the Center - Exhibit II-WW
- Informational story "Japanese Homes" - Exhibit II-X
- Task Cards (1 through 4) - Exhibit II-Y
- Illustrations of Asian or Japanese Homes - Exhibit II-Z

Directions for Using the Center:

An introductory lesson will be necessary to introduce the center, to show how it will be used, and to explain the contents of the center.

Materials:

- Chalkboard
- Completed Center (Asian Homes)

Procedure:

- Discuss with the class the fact that all people have certain basic needs. (See major concept)
- Elicit from the students a list of the needs. Write them on the board.
- Have students discuss whether or not all cultural groups meet their needs in the same way.
- Have students discuss and list the conditions which may have an influence upon the different ways that people might meet their basic needs, i.e. geography, climate, traditions.
- Introduce the Asian Homes Learning Center. Show how it will be used, set standards for use, and explain content and activities.

Exhibit II-WW

INSTRUCTIONS FOR USING THE ASIAN SHELTER CENTER

1. Select a Task Card. Begin with #1
2. Do the activities listed on this card.
3. Proceed to Task Card #2 - do the activities.
4. Proceed to Task Card #3 - do the activities.
5. Proceed to Task Card #4 - do the activities.

You will find the required materials at this center. Your teacher will give you additional materials if needed.

Exhibit II-X

CULTURAL SIMILARITIES AND DIFFERENCES

JAPANESE HOMES

Traditional Japanese homes are neat and simple. They are well suited for the Japanese way of life as the Japanese have a high regard for neatness and simplicity.

Most Japanese houses surrounding large cities are built in much the same way. Most of them have wooden sides and paper windows. Sometimes the outside walls are made of mud mixed with rice straw. The walls are then covered with a smooth coat of plaster which helps keep out the winter cold.

Most houses are not painted, either on the inside or the outside. The Japanese like the beauty of wood that is not painted. This is in keeping with their love of the natural beauty of nature.

Japanese houses are built for Japanese weather. A wide roof, usually of tile or straw, protects the paper windows, the plaster, and the wood. This wide roof also keeps out the glare of the summer sun.

Around most houses is a porch, or veranda, which helps to protect the house in rainy weather.

Most houses do not rest on the ground but are built up on stones which keep the floor boards off the damp earth.

Paper windows called "shoji" slike back and forth. They may be removed altogether. Screens may be put in their places if the sun is hot. Most houses have wooden shutters, too. These may be closed at night, in bad weather, or when the family is away.

The number of rooms a Japanese house has may change several times a day! The rooms change depending upon what the family is doing. When they are sleeping, more rooms are needed. If they are entertaining, they may make the house into one big room. The rooms are separated by movable walls called "fusuma." The walls slide back and forth easily and may also be taken out completely. Many of the walls have beautiful decorations.

Every home has a special corner called the "tokonoma." In this corner there is always a lovely picture, called a "scroll." Below the scroll on a low table is a beautiful vase of flowers, leaves, or grasses. Some favorite family possession is also put here where all can see and admire it. A different possession may be put in the place of honor each day, each week, or each month. Visitors kneel before the tokonoma for a moment to enjoy its beauty. It is an honor for a visitor to be seated near this special place.

Most Japanese homes seem to have less furniture than American homes. Furnishings are kept out of sight when they are not in use. The furnishings in any room may be changed several times a day. This is because the room may be used in more than one way. A room may be a dining room sometimes and a bedroom at other times.

In some ways Japanese homes are different from American homes. The Japanese do not use beds like American beds. The family sleeps on pads on the floor. They use sheet covered quilts and small hard pillows. These are kept in a closet until time to go to bed. In the morning, the quilts and pillows are aired in the sunshine. Then they are stored in the closet again.

On the floor of each house are several straw mats. These mats, called "tatami," are each three feet wide and six feet long. The Japanese people not only walk on these floor coverings, but they sleep and sit on them, too. Sometimes lovely silk pillows are placed on the straw mats.

Anyone entering a house in Japan leaves his shoes at the door. The shoes are placed on a step or in a closet. There are good reasons for this custom. The shoes might damage the straw tatami mats and would certainly leave dirt on the mats. For these reasons, no one wears shoes inside a house in Japan.

Japanese houses are heated by either a "kotatsu," a flat charcoal-burning stove, or an "hibachi." A hibachi is a small charcoal burning stove also. The hibachi is used for cooking and heating. It is small enough to be

carried easily from room to room. Rice, tea, and other foods can be kept warm on an hibachi placed beside the table. The hibachi has been used in Japan for hundreds of years. Although most Japanese still use the hibachi for some things, they also have modern stoves. Many kitchens now have electric refrigerators. Most kitchens have running water.

In many Japanese homes, the garden is almost a part of the house. If possible, the rooms open onto the garden. Garden trees and plants make leafly shadows on the shoji.

Most of the gardens are very small. The Japanese make them look larger than they really are. One way to do this is by using very small plants and trees. Another is by leaving empty spaces. These procedures make gardens look larger. The uncrowded gardens make houses look larger, too. Gardens and houses together give a feeling of open space in a crowded country such as Japan.

In large cities the Japanese people live in homes and modern apartment houses very similar to those with which Americans are familiar. They have and use the same modern conveniences. Although Japanese city folk are very modernized, they still cling to aspects of traditional Japanese culture. Evidence of this culture can be found in their homes. The takonoma, the love of beauty and simplicity, and the love of nature and serenity, can be found in each city home.

Objective #1, Task Card #1

Every person in the world has certain basic needs. One of these needs is for shelter. The type of shelter used by people in a country depends upon geographical location, climate, and tradition.

- Read or listen to the informational story "Japanese Homes."
- Make a list of the unique features of a tradutional Japanese home.
- For each feature you list, indicate whether you think it was influenced by geographical location, climate, or tradition.

Objective #2, Task Card #2

Are there any features of a Japanese home which are similar to features found in your home?

- List the features of a Japanese home which are similar to those found in your home. Explain how they are alike.
- Are there any features of a traditional Japanese home which you particularly like? Explain the feature and why you would like this feature in your home.
- Some features of a Japanese traditional home have very strongly affected some American builders and designers. Which ideas do you think these designers would borrow from the Japanese?

Objective #3, Task Card #3

Select an activity from those listed below and complete the activity.

- Make a notebook or collage of illustrations and pictures of American and Japanese homes. Display your finished project at the center or on the bulletin board.

- Make a drawing of the inside of a Japanese home. Show scrolls, tatami mats, soji screens, kotatsu, a low table, a vase of flowers, and an hibachi. Display your finished project at the center or on the bulletin board.
- Make a drawing of the floor plan of the inside and outside of a Japanese home. Show how fusuma could divide the room for different purposes.

Objective #4, Task Card #4

- Select an Asian culture group from the following: Vietnamese, Chinese, Filipino.
- Read and examine pictures concerning the homes of these groups of people. You may consult the resources at this center, visit the school library, or use any materials you have at home.
- Make a list of the unique features of the homes of the culture group you selected. Indicate whether you think these features are influenced by physical location or the traditions of the people.
- Illustrate and tell about some of the important features you discovered concerning the type of shelter of the cultural group you have selected.

Concept

American society is a pluralistic society composed of many cultures which express their unique heritage through the ways in which they meet their basic human needs: communication, education, religion, food, clothing, shelter, weapons, tools, utensils.

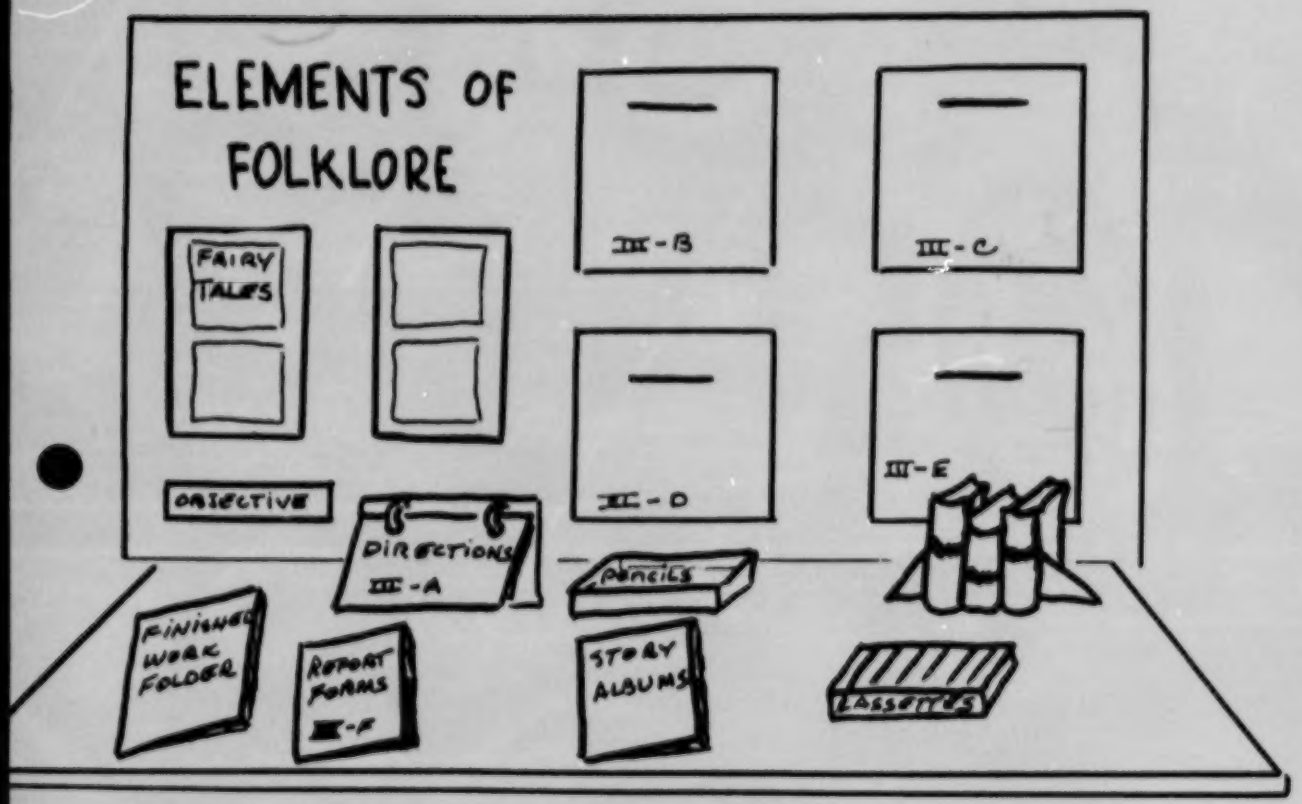
Instructional Objective

By utilizing the charts that list the elements of fairytales, myths, fables and legends, and after having read six folktales, the learner will identify the category into which each story belongs.

Learning Center 10

LEARNING CENTER #10

FOLKLORE



Materials:

- Fairy tales from many countries
- Fables from many countries
- Myths from many countries
- Legends from many countries
- Record player

- Story albums of fairy tales, myths, etc.
- Cassette tapes of myths, legends, etc.
- Cassette player
- Headset for cassette player or record player
- Folder for finished work
- Report forms
- Pencils
- Directions chart and stand
- Bulletin board caption
- Book jackets of fairy tales, etc., for bulletin board
- Four charts (15"x 18")

Sample Titles of Books:

- Rutabaga Stories by Carl Sandburg
- The Pied Piper of Hamlin by Robert Browning
- The Tasha Tudor Fairy Tales
- Twelve Folk and Fairy Tales
- Aesops Fables
- John Henry by Ezra Keats
- Indian Tales by Joseph Raskin
- Tall Tale America by Walter Blair
- Childcraft, Volume 2
- Japanese Fairy Tales

Directions for Making the Center:

- Bulletin board
  - Select an area having a bulletin board
  - Place a table or bookcase under the bulletin board

- Make a copy of each chart - the size should be appropriate to bulletin board and chart rack space.
  - Element of Fables (12" x 15")
  - Elements of Fairytales (12" x 15")
  - Elements of Myths (12" x 15")
  - Elements of Legends (12" x 15")
  - Directions (12" x 12")
- Arrange charts on the bulletin board so that they can be easily read by the learners.
- Add a caption

FOLKLORE or
ELEMENTS OF FOLKLORE

- Place book jackets attractively

- Bookcase or table
  - Make two folders using 9" x 18" bogus or construction paper.
  - Label one Finished Work and the other Report Forms.
  - Cover or paint a box of appropriate size for pencils and another for cassette tapes.
  - Place record player and cassette at listening center.
  - Place cassette tapes and story albums on table.
  - Arrange books on the table and in the bookcase nearby.
  - Place "Directions" chart in clear view of the learner.
  - Place or pin the "Learner's Objective" in clear view on the table or bulletin board.

> The learner will classify into the categories of myth, fable, fairytale or legend, 6 folktales of different countries and explain why each folktale fits into the identified category.

Procedure:

This is a reinforcement center and should not be introduced until after each of the folklore categories has been taught.

- Help students to recall some of the information they have learned about myths, fairytales, fables and legends.
- Tell students that the "new" center will give them an opportunity to read and learn more about folklore.
- Point out to the students the fact that the "Elements" charts contain the information that students have shared and are on the bulletin board to help students review these points.

- Introduce the "Directions" chart and "Objective" for the center.
- Discuss and demonstrate the use and care of materials.
- Give students an opportunity to look at the center materials and explore the center.
- Have students return to the group and establish standards for the use of the center, equipment, etc.
- Have group establish a timeline for completion of the required center activity.

Extended Activity:

- Make bookmarks illustrating a folklore character.
- Write and illustrate "tall tales."
- Plan a story theater around class favorite tales.
- Make masks, murals, or riddles about folktales.
- Have a panel discussion to compare two or more stories, categories, characters, etc.
- Pantomime favorite myths, tales, etc.
- Develop "Clues" boxes about a favorite tale.

DIRECTIONS FOR USING THE FOLKLORE CENTER

1. Select six stories, each from a different country.
2. Read or listen to one story.
3. Review the charts which list elements of folklore.
4. Decide which chart category has elements that best fit the story you read or heard.
5. Select a report form and record your decision.
6. Read the other stories that you selected.
7. Review the charts.
8. Record your decisions on the same form with the first story.
9. Answer the questions at the bottom of the report form

(Sample Chart 11" x 12")

Exhibit III-B

ELEMENTS OF A MYTH

- Explains life and death
- Explains the forces of nature
- Is closely related to religion
- Tells about heroes who lived
- Has supernatural beings who interact with each other or humans

(Sample Chart 15" x 18")

Exhibit III-C

ELEMENTS OF A FABLE

- Uses talking animals to represent human character
- States a moral at the end
- Teaches people how they should live

(Sample Chart 15" x 18")

Exhibit III-D

ELEMENTS OF A LEGEND

- Has real and make believe characters living together
- Teaches a lesson
- Is partly true

(Sample Chart 15" x 18")

Exhibit III-E

ELEMENTS OF A FAIRY TALE

- Involves magic
- Takes place in a make-believe land
- Involves supernatural characters

(Sample Chart 15" x 18")

Name_____ Date_____

CLASSIFYING FOLKTALES

Complete the columns below for each of the stories read. After you have done this for the last story answer the questions at the bottom of the form.

Title of Story	Country from Which Story Originates	Type of Story (folk, legend, etc.)
1.		
2.		
3.		
4.		
5.		
6.		

. Did you classify stories from more than one country?_____

. Why were you able to use the same "Elements" charts to classify stories from many countries?_____

. Is it true that stories from the folklore of many cultures have similar elements?_____

. List the similar elements that you discovered.

_____

_____

_____

_____

_____

(Sample Report Form)

Concept

American society is a pluralistic society composed of many cultures which express their unique heritage through the ways in which they meet their basic human needs: communication, education, religion, food, clothing, shelter, weapons, tools, utensils.

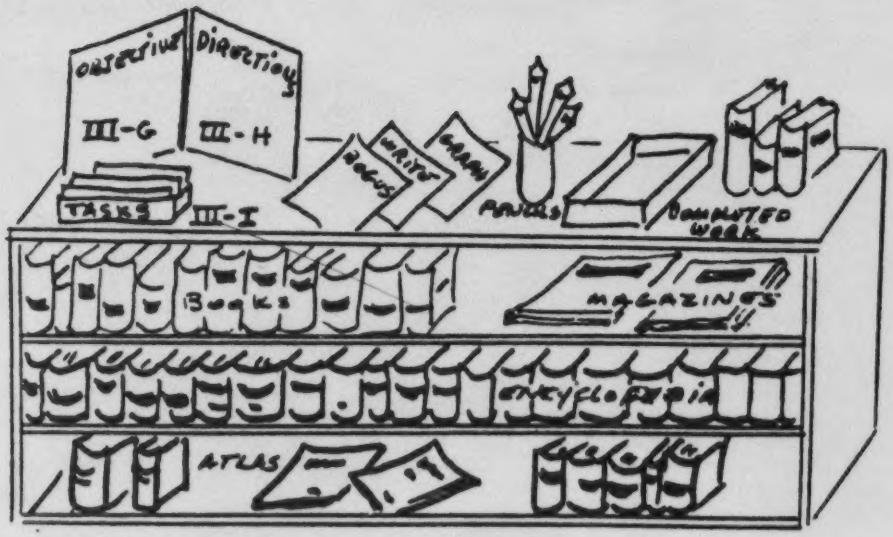
Instructional Objective

After engaging in research activities, the learner will identify foods currently eaten that probably were also eaten by many Africans who later were brought to America as slaves.

Learning Center 11

LEARNING CENTER #11

FOODS - THE BLACK INFLUENCE



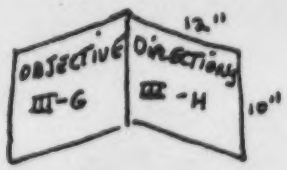
Materials:

- Assorted American History books
- Assorted Geography books
- Assorted Social Science books
- Library books about Africa
- Encyclopedia (1 set)
- Picture file (foods)
- International Cookbooks
- Magazines - Ebony, Essence, National Geographic
- Life Cookbook - African Cookery
- Black cookbooks

- Task cards
- Paper
- Pencils
- Graph paper (8½" x 11")
- Colored pens (optional)
- Learner Directions
- Learner Objective

Directions for Making the Center

- You will need to use a bookcase.
- Gather a wide variety of books and magazines, etc.
- Arrange these in the bookcase.
- Use a piece of tag (10" x 24") folded in half to write the learner directions and the learner objective.



- Place enough bogus or construction paper on bookcase for each student to make his/her folder.
- Put paper, pencils and graph paper in the bookcase.
- Have a large box for completed student work.
- Place a small box containing the task cards near the Directions chart, or the task cards may be made on 12" x 18" tag and grouped on a bulletin board over the bookcase along with the caption "Research Center."

Procedure:

- During the week before the teacher intends to use the center with students, introduce graphs to the students. Give them an opportunity to make a variety of graphs. This might be taught during math period.

- Tell the students that they will be using a new center to answer questions about the foods of a specific group of people.

- Describe the things available at the new center.

- Give students an opportunity to explore the materials at the center.

- Have students return to their seats and discuss the standards for using centers.

- Determine the time allotment for completion of the research at the center.

- Guide students to identify other sources for gaining information.

- Record their contributions on chalkboard, i.e.

  Sources of Information
  - Picture files
  - Restaurants
  - People
  - Libraries

- Discuss the management of the center, instructional objective, use of cards, use of the books, availability of materials, etc.

Extended Activity:

- Make agricultural products maps.

- Compare foods of two ethnic groups.

- Make an illustrated foods booklet, i.e. name of food, illustration, country of origin.

Exhibit III-G

LEARNER OBJECTIVE

Make a report about the foods and cookery of today which probably came from Africa as a result of slavery.

Exhibit III-H

DIRECTIONS FOR USING THE RESEARCH CENTER

1. Read the objective for this center.
2. Follow the directions on each task card.
3. Do task cards 1 and 2 first, then do the others in any order you wish.
4. Keep your work in a folder until you have finished all task cards.
5. Place the finished work in the box marked Finished Work.
6. Begin now by making your folder.

TASK CARD #1

MARKET VISITATION

Visit your nearest supermarket and locate the International Foods Section. Use the sheet of paper you prepare in class for this activity. See the sample below.

When you get to the market, write the names of countries from which the various foods come. Labels usually identify the country. List the names of at least ten foods. Count the number of different foods and record that number in the right-hand column.

Name_____ Date_____

Market Visitation

Country	Some of the Foods				Number of Different Foods
China	1_____	2_____	3_____	4_____	_____
Japan	1_____	2_____	3_____	4_____	_____
Africa	1_____	2_____	3_____	4_____	_____
Mexico	1_____	2_____	3_____	4_____	_____
Other	1_____	2_____	3_____	4_____	_____

TASK CARD #2

FOOD CHART

Use a sheet of graph paper and a colored pen to chart or graph the results of your findings at the supermarket. One way to chart your findings would be to use dots to represent the number of items you recorded by the name of each country. See the sample below.

Name_____ Date _____

Foods Graph

China	•	•	•	•	•	•	•	•	•												
Japan	•	•	•	•	•	•	•	•	•	•	•	•	•								
Africa	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	
Mexico	•	•	•	•	•	•	•														
Other	•	•	•																		
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22

1. _____

2. _____

. Answer these questions about your chart. Put your answers at the bottom of your chart.

1. Which country had the largest number of items.
2. Which country had the least?

TASK CARD #3

TEXTBOOK RESEARCH

- Select four books to use as sources for information about the foods that African slaves may have known about or may have brought to American with them.
- List each book you use on a sheet of paper.
- Write the name of the author, the title of the book, and the numbers of the pages you read.
- Answer the questions below:
  1. What foods did the slaves bring?
  2. What kind of foods did they know about?
  3. What methods of cooking may they have known about?

TASK CARD #4

NATIVE FOODS

- Use your encyclopedias to find the names of foods, (vegetables, fruits, etc.) that are native to America.
- Write the names of these foods on a chart like the one below:

Name_____ Date_____

Native American Foods

Vegetables	Fish	Game	Fruits
Cabbage ✓			

A._____
B._____

- Use your encyclopedias to find the foods which are native to Africa.
- Make a check (✓) by the foods of Africa that are also listed on the Native American Foods chart.
- Look at the chart and then list the names of foods that the Africans may have known how to prepare. Use line A.
- List other groups of people who may have taught the slaves how to prepare the foods which were <u>not</u> familiar to the Africans. Use line B.

Exhibit III-I

TASK CARD #5

TASK NUMBER 5

- Select a sheet of paper and label it "Task Number 5."
- Make a list of the foods that you have discovered that may have been eaten by African slaves and are presently eaten by some Americans.
- List the sources of information that you found most helpful.
- Organize your papers from this center in booklet form; use a cover page, a table of contents, etc.
- Add illustrations or pictures.
- Place your booklet in the box marked "Finished Work."
- Read these concluding thoughts:
  - Based upon the research you have done, do you think that it was possible for the slaves to have carried pots, pans and recipe books with them when they (the slaves) were captured?
  - Doesn't it seem reasonable to conclude that the slaves carried from Africa only those things that could not be taken away from them?
  - The things the slaves remembered of their Africa and the skills they had learned were theirs to keep.
  - Among those memories and skills were the slaves' ability to prepare foods in ways they had enjoyed in Africa.
  - It is reasonable to assume that, of the foods eaten and prepared by Americans today, many stem from the influence of the African slaves.

Concept

American society is a pluralistic society composed of many cultures which express their unique heritage through the ways in which they meet their basic human needs: communication, education, religion, food, clothing, shelter, weapons, tools, utensils.

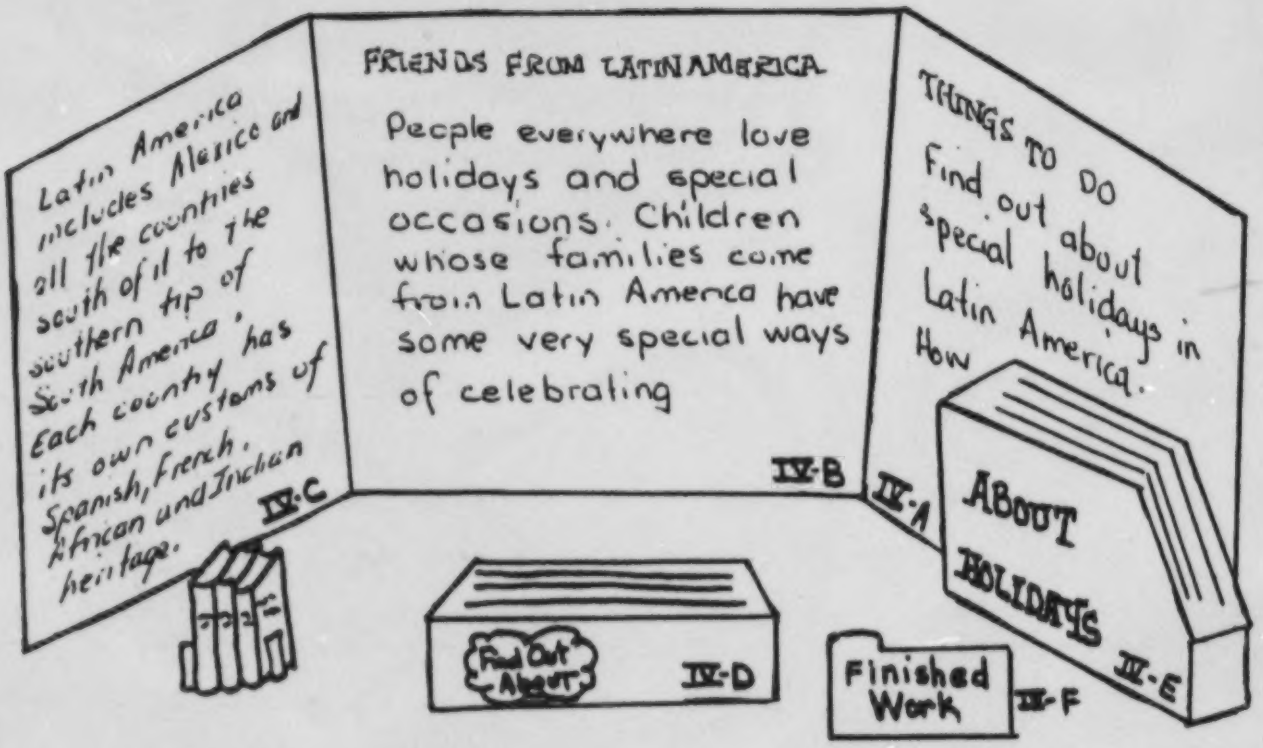
Instructional Objective

The learner will identify at least six ways in which holidays celebrated in the United States and in Hispanic America are similar and six ways in which the holidays are different.

Learning Center 12

LEARNING CENTER #12

CELEBRATIONS


Latin America includes Mexico and all the countries south of it to the southern tip of South America. Each country has its own customs of Spanish, French, African and Indian heritage.
IV-C
FRIENDS FROM LATIN AMERICA
People everywhere love holidays and special occasions. Children whose families come from Latin America have some very special ways of celebrating
IV-B
THINGS TO DO
Find out about special holidays in Latin America. How
IV-A
ABOUT HOLIDAYS
IV-E
Find Out About
IV-D
Finished Work
IV-F

Materials: (Student)

- Holiday information cards
- Task cards
- Pencils
- Writing paper
- Books about holidays

Materials: (Center Construction)

- Railroad board
- Contact paper
- Acetate (desk blotter cover)
- Word box (for Find Out About cards) - Exhibit IV-D
- File box (for About Holidays reference cards) - Exhibit IV-E
- Paper or tag board
- Pens
- Scissors
- 2 folders (one for finished work, one for unfinished work) - Exhibit IV-F

It is recommended that task cards and holiday cards be laminated.

Learning Conclusions

- People enjoy special holidays and have unique ways of celebrating holidays.
- Holidays celebrated by Hispanic Americans (Latin Americans) are similar in some ways and different in other ways from holidays in the United States.

Getting Going

- Introduce center with discussion about holidays.
- Implement use of center by carefully explaining its use to children.
- Schedule use of center.
- Reinforce center by providing additional About Holidays pages.

THINGS TO DO

1. Read the background information on the panels of this center.
2. Locate the About Holidays box. There are holiday stories in the box. Read about holidays in Latin America.
3. Use resource books to find out about holidays in Latin America. There are books at this center that will give you information.
4. Locate the Find Out About box at this center. Use writing paper to record your information. Put your completed paper in the finished work file.
5. Put unfinished reports (recorded information) in the unfinished work file.
6. Use the form provided in the Find Out About box to summarize your findings. Fill in the information on the form. Put the form in the finished file.

FRIENDS FROM LATIN AMERICA

People everywhere love holidays and special occasions. Children whose families come from Latin America have some very special ways of celebrating.

Latin America includes Mexico and all the countries south of it to the southern tip of South America. Each country has its own customs which are a mixture of Spanish, French, Portuguese, African and Indian heritage.

FIND OUT ABOUT TASK CARDS

Card # 1

Find out about Independence Day celebrations in Mexico. Record your information. List three facts.

Card # 2

Find out about ancient Indian celebrations in Latin America. Record your information. List three facts.

Card #3

Find out about holidays in Puerto Rico. Record your information.

Card # 4

Find out about Christmas celebrations in Latin America. Record your information.

Card # 5

Find out about special foods prepared for El día de los muertos. Record your information.

Card # 6

What are some things that are the same and some things that are different in the ways in which holidays are celebrated. Complete the form that is located in the box at this center. Put your completed form in the box for finished work.

FRIENDS FROM LATIN AMERICA

1. Name five holidays celebrated by most people in the United States.

_____ _____

_____ _____

_____

2. Name five holidays celebrated by most Hispanic Americans (Latin Americans).

_____ _____

_____ _____

_____

3. Name six ways in which holidays celebrated in the United States and Hispanic America (Latin America) are the same, and name six ways in which they are different.

HOLIDAYS

Things that are the Same	Things that are Different

ABOUT HOLIDAYS REFERENCE CARDS

Celebrations and Holidays

People celebrate special occasions or holidays because they are happy, or thankful, or to drive away sadness, or to remember a special event or to honor their god. They may celebrate the starting of something -- a new year, sowing seeds, a new season, a new building, birth. They may honor the ending of something -- education completed, crops gathered, a life ended. Holidays are usually lots of fun!

Independence Days

People everywhere love to celebrate their own national holiday or Independence Day. Parades, picnics and parties are some of the ways people like to celebrate. Our Independence Day is on July 4th. Each Latin American country has its own Independence Day or National Day.

Honduras- Sept. 15
Paraguay- May 14
Cuba- May 20
Argentina- May 25
Guyana- May 26
Venezuela- July 5
Chile- Sept. 18
Colombia- July 20
Peru- July 28
Dominican Republic- Feb. 27
Nicaragua- Sept. 15
Mexico- Sept. 16
Ecuador- Aug. 10
Costa Rica- Sept. 15
El Salvador- Sept. 15
Nicaragua- Sept. 15
Bolivia- Aug. 6
Uruguay- Aug. 25
Guatemala- Sept. 15
Brazil- Sept. 7

El Día de los Muertos

The religious holy day of All Souls is combined with the ancient Indian Day of the Dead (El día de los muertos) in Latin America. The ancient Indians believed that the dead returned once a year to be fed, and they had a special festival for the feeding of the dead. Special foods are prepared especially breads. Not a time to think sadly of death, this festival is a happy time to welcome the souls of the dead who come back to visit their former homes on earth.

El Día de los Reyes Magos

January 6, El día de los reyes magos (the Day of the Kings), is celebrated to express faith in God, and to reenact the time long ago when the Three Kings, or Wise Men, brought their gifts to the baby Jesus in Bethlehem.

In some Latin American countries the Day of the Kings is the day when children receive gifts and special family parties are held.

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Concept

American society is a pluralistic society composed of many cultures which express their unique heritage through the ways in which they meet their basic human needs: communication, education, religion, food, clothing, shelter, weapons, tools, utensils.

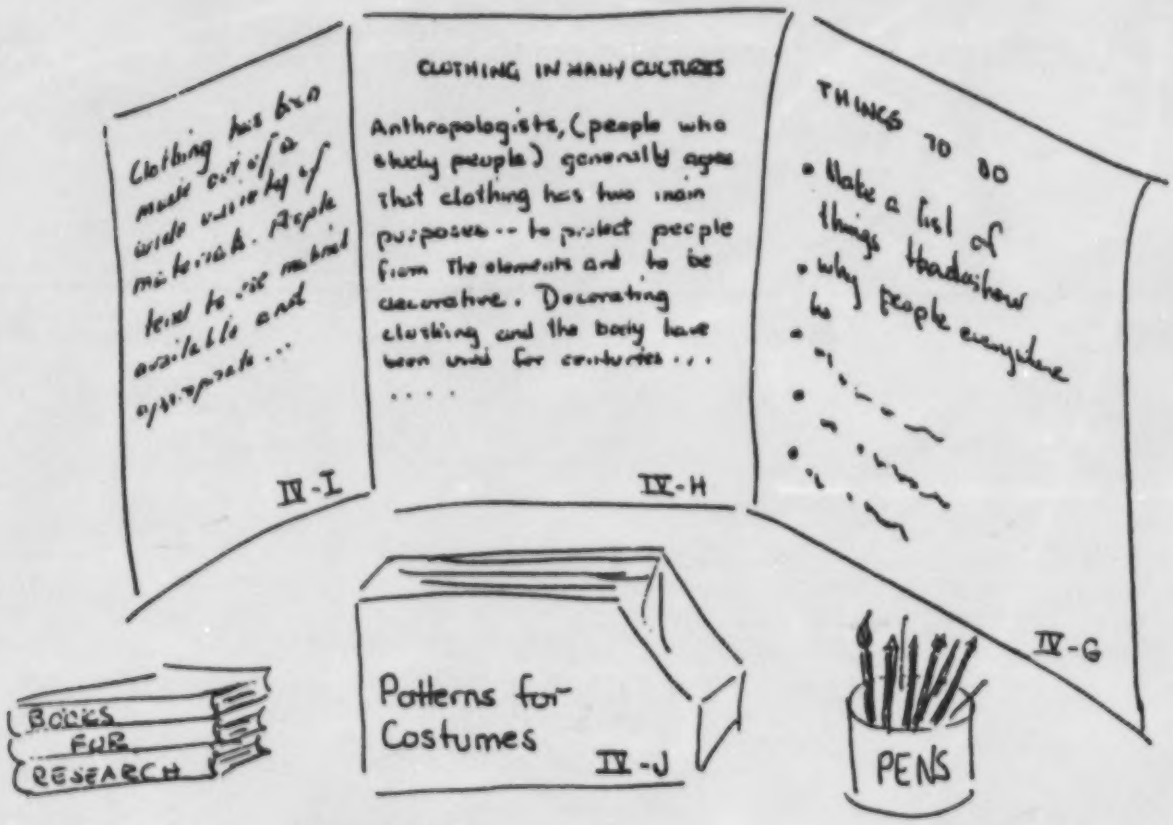
Instructional Objective

- The learner will identify human needs for comfort in regard to clothing.
- The learner will identify the ways in which people who dwell in different environments meet their needs for clothing.
- The learner will identify the materials available for clothing in different environments.

Learning Center 13

LEARNING CENTER #13

CLOTHING AROUND THE WORLD


Clothing has been made out of a wide variety of materials. People tend to use material available and appropriate...
IV-I
CLOTHING IN MANY CULTURES
Anthropologists, (people who study people) generally agree that clothing has two main purposes -- to protect people from the elements and to be decorative. Decorating clothing and the body have been used for centuries...
....
IV-H
THINGS TO DO
• Make a list of things that show how people everywhere
IV-G
BOOKS FOR RESEARCH
Patterns for Costumes
IV-J
PENS

Materials: (Students)

- Paper for lists and graphs
- Paper for scrapbook
- Stapler
- Glue
- Pens
- Patterns for paper figures
- Books for reference

Materials: (Center Construction)

- Contact paper
- Railroad board
- Acetate (plastic)
- Pen holder
- Box for patterns

Learning Conclusions

- People wear clothing for comfort and protection
- People living in different environments have different needs for certain kinds of clothing.
- Many kinds of materials are used for clothing.
- Most people enjoy decorating their clothing for special occasions and for special reasons.

Getting Going

- Introduce center with a discussion about purposes for clothing.
- Discuss needs for adapting clothing to the environment and weather.
- Discuss the kinds of materials that might be used.
- Implement the use of center by carefully explaining its purpose.
- Schedule use of center.

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THINGS TO DO

- Make a list of reasons that show why people everywhere have needs for clothing. (Put at least 7 things in your list)
- Make a graph that shows which kinds of natural materials would most likely be used in the different regions of the world.
- Make a scrapbook of examples of clothing for certain kinds of weather, for special occasions and for different occupations.
- Create paper figures for people from around the world. Research and learn about colors and decorations used in traditional clothing.
- Use materials available (felt pens work well) to make costumes from around the world out of paper. Complete paper figures by putting paper costumes on them.

CLOTHING IN MANY CULTURES

Anthropologists (people who study people) generally agree that clothing has two main purposes -- to protect people from the elements and to be decorative. Decorating clothing and the body have been used for centuries. Self-decoration (including body painting, scar patterns, and tattoos as well as clothing) was used by ancient groups of people to frighten enemies, to please the gods, to indicate the tribe to which a person belonged, to show wealth, to get attention from others and for protection. In modern times people still wear clothing for protection from the elements, of course. Some people dress in such a way as to get attention, to show to what group or profession they belong, to indicate wealth and to please others.

Clothing has been made out of a wide variety of materials. People tend to use the materials that are available and appropriate for the environment in which they live. Different kinds of clothing are needed for different kinds of climates. Some of the kinds of materials used are cotton, wool, leather, fur, leaves of plants and synthetics (man-made material).

People generally love to decorate their clothing in special ways. In the past when communication and travel were more difficult, people developed their own special traditional costumes that were used for special occasions. Today we like to "borrow" ideas of dress. Clothing in stores today may have designs and decorations "borrowed" or copied from traditional clothing in Africa, Latin America, Europe, India, Asia, Island Nations or from our own American Indians.

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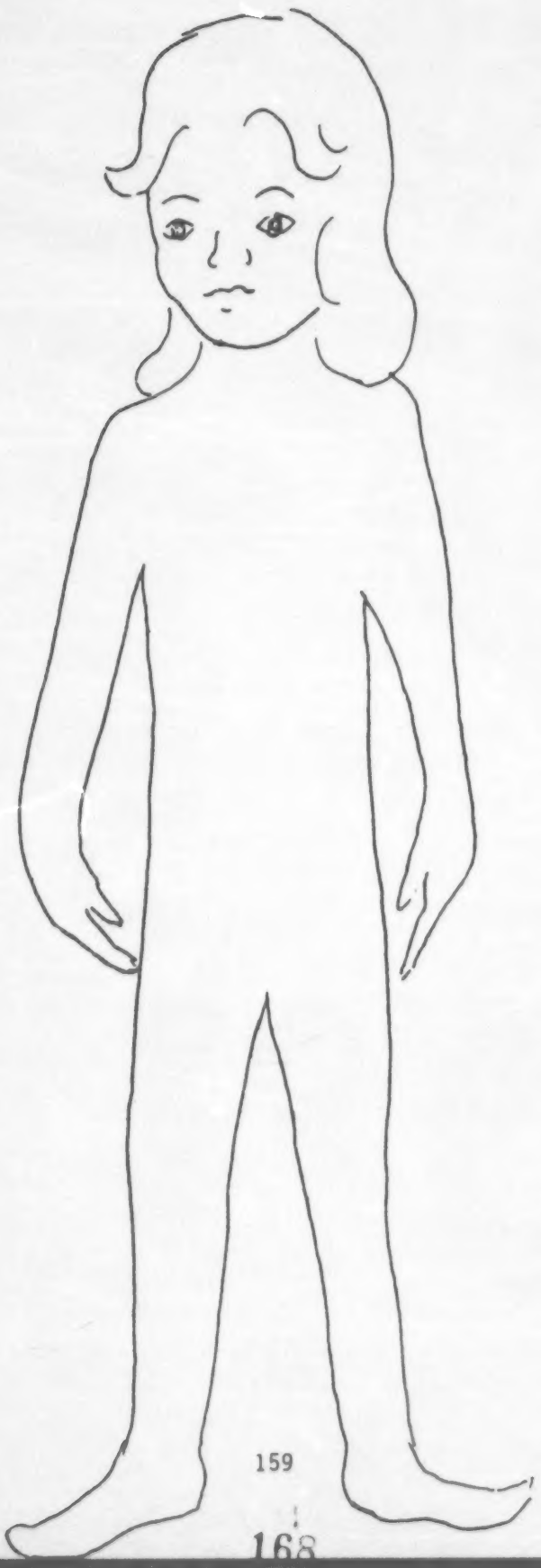
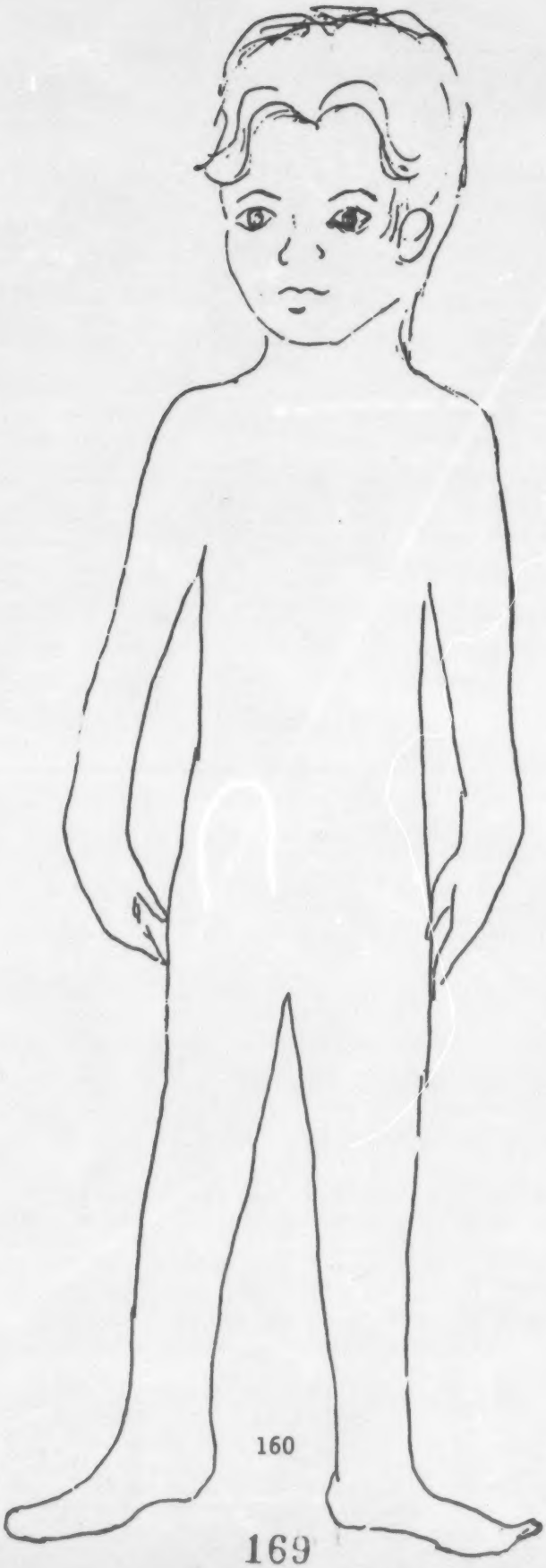
Exhibit IV-J





Concept

American society is a pluralistic society composed of many cultures which express their unique heritage through the ways in which they meet their basic human needs: communication, education, religion, food, clothing, shelter, weapons, tools, utensils.

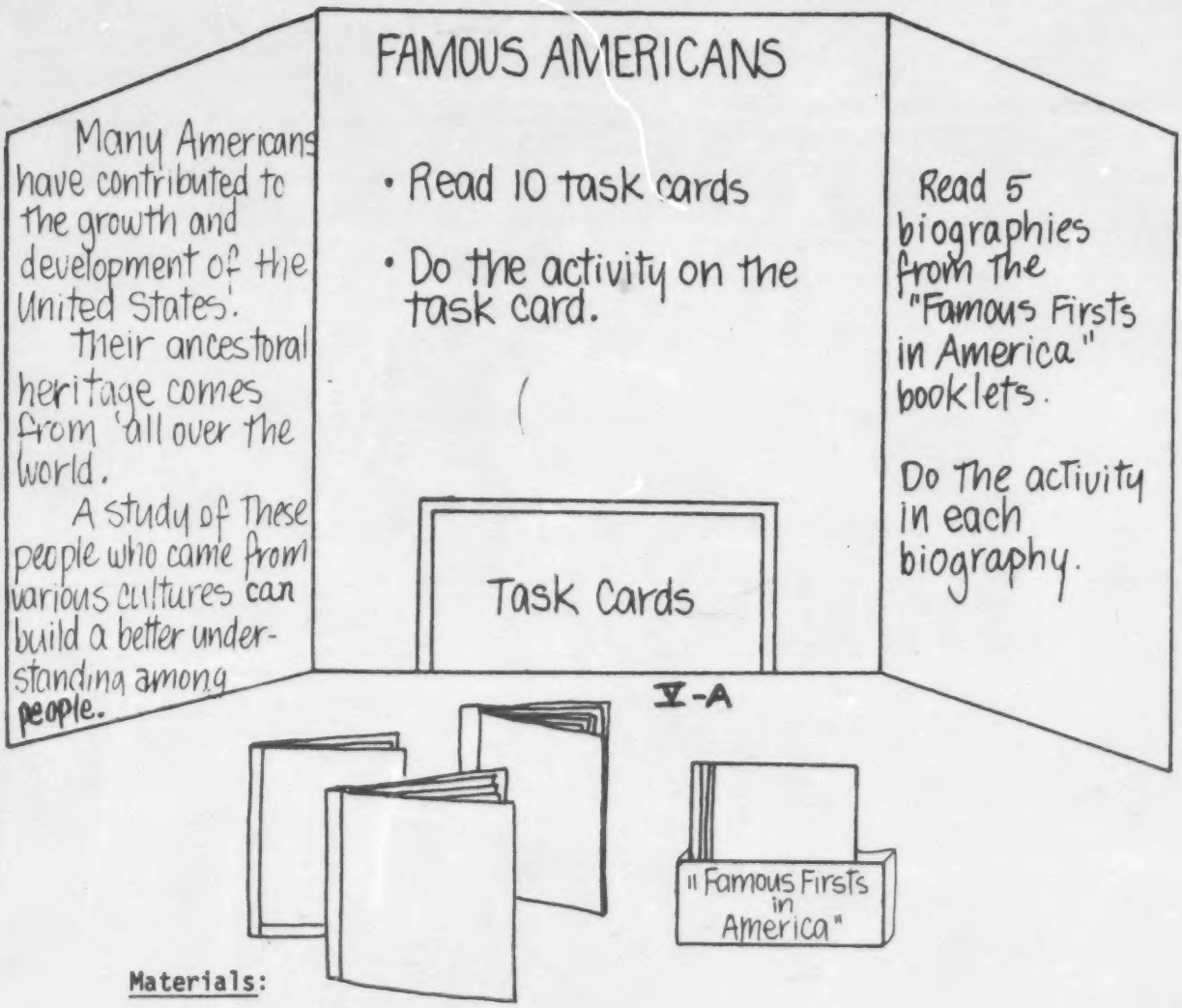
Instructional Objective

Each student will identify 2 Americans from each of 5 different ethnic cultures and will identify the contributions of these Americans to the growth and development of the United States.

Learning Center 14

LEARNING CENTER #14

FAMOUS AMERICANS


FAMOUS AMERICANS
Many Americans have contributed to the growth and development of the United States.
Their ancestoral heritage comes from all over the world.
A study of these people who came from various cultures can build a better understanding among people.
• Read 10 task cards
• Do the activity on the task card.
Task Cards
V-A
Read 5 biographies from the "Famous Firsts in America" booklets.
Do the activity in each biography.
"Famous Firsts in America"

Materials:

- Chipboard for 3-fold background
- Tagboard for mounting task cards
- "Famous First in America," Los Angeles City Schools, Publication No. EC-447
- Small box to hold "Famous Firsts in America."

Directions for Making the Center:

- Prepare a 3-fold background using 3 pieces of chipboard or scrap cardboard.
- Write directions on 3-fold (see illustration).
- Prepare a task card for each famous American utilizing printed materials in Exhibit V-A.
- Put "Famous Firsts" in a box and place the box in front of the 3-fold background.

Procedure:

- Collect some books about famous Americans, i.e. Abraham, Ben Franklin.
- Have students discuss the reasons why these books were written. Ask what these people had accomplished.
- Discuss other famous Americans and their accomplishments.
- Have students do further research about other famous Americans and the contributions that these Americans made to the growth and development of the United States.
- Present the learning center as a source of information.

Extended Activity:

- Have students make filmstrips about some Americans studied.
- Have students prepare a presentation for another class.

SUSAN B. ANTHONY

Many years ago women in the United States were not allowed to vote. A woman by the name of Susan B. Anthony helped to change this.

Susan B. Anthony was born of Quaker parents in Massachusetts in 1820. When she grew up, she became a school teacher, and while teaching, boarded among her pupils' families. She began to notice how hard women worked and what few rights they had outside the home.

Miss Anthony worked for 50 years fighting for women's rights. In 1869 she organized the National Women Suffrage Association. In 1872 she voted in the presidential election and was arrested and fined $100. She refused to pay and was never forced to pay.

Susan B. Anthony died in New York in 1906 when women still did not have the right to vote. This right came with the passing of the 19th Amendment to the Constitution of the United States in 1920. This amendment was largely a result of her untiring efforts to improve women's rights.

Activity:

. Pretend you lived in the early 1900s when women could not vote. Write a newspaper article promoting women voting or not voting.

MARY McLEOD BETHUNE

Mary McLeod Bethune was a black girl from South Carolina who decided early in life to devote her life to the education of black youth. She began her work in Florida in 1904 because she was so distressed about the poor education the daughters of black workers were getting. She founded the Daytona Normal and Industrial Institute for Negro Girls. The name of the school was later changed to Bethune College.

Mary McLeod Bethune had no money and no promise of any but she began her school anyway with 5 girls in ramshackled buildings. The school has grown to hundreds of students and is now on a modern campus. In 1923 this girls' school joined with a boys' school and was renamed the Bethune-Cookman College.

Because of her work Ms. Bethune became an important national figure. In 1935 she received the Spingarn Award. This award is given to a black person who has made the highest achievement of the year. She also worked with President Franklin D. Roosevelt as Special Adviser on Minority Affairs. For the rest of her life she continued working for education and interracial harmony.

Activity:

. Write a paragraph description of schools 50 years ago in comparison to present day schools. Use library books to locate information.

RALPH BUNCHE

Ralph Johnson Bunche was the first black person to win the Nobel Peace Prize. He received the Peace Prize in 1950 for supervising the truce and armistice agreements between the Jews and Arabs in Palestine.

Dr. Bunche was born August 7, 1904, in Detroit, Michigan. He earned 3 college degrees: a bachelor's degree from UCLA and a master's and doctor's degree from Harvard University. After graduation, he taught political science at Howard University in Washington, D.C.

Dr. Bunche traveled in French West Africa doing research on the administration of French Togoland and Dahomey, a colony.

Dr. Bunche worked for the department of state during World War II in the Office of Strategic Services. In 1946 he was made the Director of the Division of Trusteeship in the United Nations.

Activity:

- Design an award for an outstanding achievement. Remember to write on the award the receiver's name and the reason for receiving the award.

ALBERT EINSTEIN

Albert Einstein was a scientist and is remembered for his ideas that were used to produce atomic energy.

Einstein was a Jew born and educated in Germany. He did not show his great ability in mathematics and science until he was in school in a university.

Because Einstein was a Jew, he found it difficult to get a job in Germany. He worked as a clerk in a government office in nearby Switzerland. Later he returned to Germany as a college professor.

He was 43 years old when he received the Nobel Prize for his work in mathematics and science. This was a very great honor for him.

In 1933 he left Germany because Adolph Hitler was mistreating the Jews. He came to America, became an American citizen, and continued his studies at Princeton University. His discovery of atomic energy was a great contribution to America as well as to all peoples of the world.

Activity:

- What do you think were Einstein's impressions of America when he first came to America in 1933?
- Write your thoughts.

HECTOR P. GARCIA

Dr. Hector P. Garcia began his career as a medical doctor. He was in the army and had the rank of Major during World War II. For bravery he was awarded the Bronze Star and six battle stars.

After the war Dr. Garcia helped Mexican-Americans adjust to civilian life. For this purpose he founded the American G.E. Forum.

A few years later President Lyndon B. Johnson appointed Dr. Garcia to the position of alternate delegate to the United Nations with the rank of Ambassador.

In 1968 Dr. Garcia became a member of the United States Commission on Civil Rights. Being appointed to so many groups he was instrumental in promoting improved conditions for all races.

Activity:

- If you were a member of the United Nations, what would you like to accomplish?
- List 3 things that you would like to accomplish.

JOHN GLENN

John Glenn was the first American to orbit the earth. On February 20, 1962, he circled the earth 5 times in 3 hours. Millions of people were able to watch on television when he was carried into space by the spaceship Friendship 7. He lifted off at Cape Canerval in Florida, which has now been renamed Cape Kennedy.

Even though John Glenn became the most popular hero since Lindbergh, he never forgot and always gave credit to the thousands of persons who had helped him get into space and back again safely.

President John F. Kennedy flew to Cape Canerval and presented this astronaut with the Distinguished Service medal. The following week Glenn was honored in Washington, D.C. There he addressed a joint session of congress.

Activity:

. Make a sketch for a filmstrip on a trip to the moon.

Exhibit V-A

DANIEL INOUYE

Daniel Inouye was a Nisei. This means his family was a second generation Japanese family who came to the United States. He was born in Hawaii. He was 17 years old when the Japanese attacked Pearl Harbor in 1941. This was the beginning of World War II.

During the war the Japanese people, living in the United States, had to stay in special camps. Many Japanese-Americans were against this because they believed most Japanese-Americans were loyal to the United States.

Lieutenant Inouye was in a special unit of soldiers during the war. In Europe he lost his right arm from a German machine gun.

After the war he returned to Hawaii to study law. After 1959, when Hawaii became the 50th state, he became active in politics. He was elected Hawaii's first Representative in 1959. In 1960 he was elected to the United States Senate. In congress his special work has been for good housing and civil rights.

Activity:

- You are a newspaper reporter. You have been asked to interview Lieutenant Inouye. What questions would you ask him?
- Make a list of the questions you would ask Lieutenant Inouye.

HELEN KELLER

Helen Keller was a noted lecturer, author, and a leader in finding ways to help blind people. She was born in Tuscumbia, Alabama in 1880. When she was 2 years old, illness caused her to become deaf and blind.

Helen Keller's teacher, who lived in the Keller home, taught her by spelling words into her hand. By the time Helen was 5 years old, she could read and write in Braille.

Later, Helen Keller graduated from college with honors. Then she began to study the problems of blind people. She wrote many books and made many lectures about her handicaps and about how others with handicaps could help themselves. She was a great encouragement to many people who lived in a dark and silent world.

Activity:

. Helen Keller was coming to your community to make a lecture. Make a poster announcing her lecture.

MARTIN LUTHER KING, JR.

In 1964 Dr. Martin Luther King, Jr. was awarded the highest award the world can give to any person. This was the Nobel Prize for peace. Dr. King won this award for his efforts in promoting equal justice for all Americans.

Martin Luther King was a young minister of a church for Blacks when he first showed his courage and ability. He became well know to Americans when he led a boycott of the city buses by Blacks in Montgomery, Alabama in 1956.

In 1963 he helped organize a march of more than 250,000 Americans in Washington, D.C. to request equal rights for all. He became well known and respected by many Americans.

In 1968 he was shot in Memphis, Tennessee. He had gone to this city to help garbage workers who were on strike.

January 15, the day of his birth, has been set aside as Martin Luther King, Jr. Day to commemorate the work that he did for civil rights.

Activity:

- Make a series of pictures showing how you think this holiday should be observed.

SEQUOYA

Sequoya was a Cherokee Indian who invented a system of writing for the Cherokee language. He was the son of a Cherokee mother and a white father. He could speak no English. When he became a man, he met many white people, and he became interested in their writing as a form of communication.

He decided to work out a system of writing for his people. It took him twelve years. He finished it in 1821. With his system the Cherokees were able to publish newspapers and books in their own language, and many of them learned to read.

In 1828 he went to Washington, D.C., as a representative of the western states, to work on general advancement of Indians.

In his honor the giant sequoia trees in Sequoia National Park are named after him. In Washington, D.C. (Statuary Hall) a statue of Sequoya represents the state of Oklahoma.

Activity:

- Make up an alphabet.
- Write a code message using your alphabet.
- Try it out on a friend.

DANIEL VILLANUEVA

Daniel Villanueva, once a professional football player, has been instrumental in creating a Spanish speaking TV network in the United States. He is a respected television newsman, broadcast executive, and a leader in the Mexican-American community.

Danny Villanueva went to college at New Mexico State College where he received his Bachelors of Arts degree. As a professional football player he played with the Los Angeles Rams and later with the Dallas Cowboys. Even though he loved football, he felt he could help his people more by working with a Spanish language TV station.

In 1972 he became the vice president and general manager of the newly created SIN-WEST national TV station. This station is a cross between an educational and a commercial station.

Mr. Villanueva is involved in many other activities helping the Mexican people. He has received a distinguished award for his efforts. In 1971 he was presented the Aztec Award from the Mexican-American Opportunity Foundation.

Activity:

- Make a speech into the tape recorder as if you were on TV.
- Make your speech about sports, or you may choose your own topic.

GEORGE WASHINGTON

George Washington, called the Father of Our Country, was born in Virginia on February 22, 1732. In 1789 he was elected to be the first president of the United States. He is the only president that has ever had an unanimous vote by the Electoral College. The Electoral College is a group of people who choose a president.

George Washington was respected and loved by many people who knew him for his honesty and his sense of duty.

There are many monuments honoring Washington including the city of Washington, D.C. In this city is the Washington Monument, started in 1848 but not completed until 1884 because of the war between the states stopped all the work.

Many books have been written about our first president; some are factual, and some are not factual but were written in admiration for this great man.

Activity:

- What are some qualities a good leader needs to have?
- Make a list of good qualities.

Concept

American society is a pluralistic society composed of many cultures which express their unique heritage through the ways in which they meet their basic human needs: communication, education, religion, food, clothing, shelter, weapons, tools, utensils.

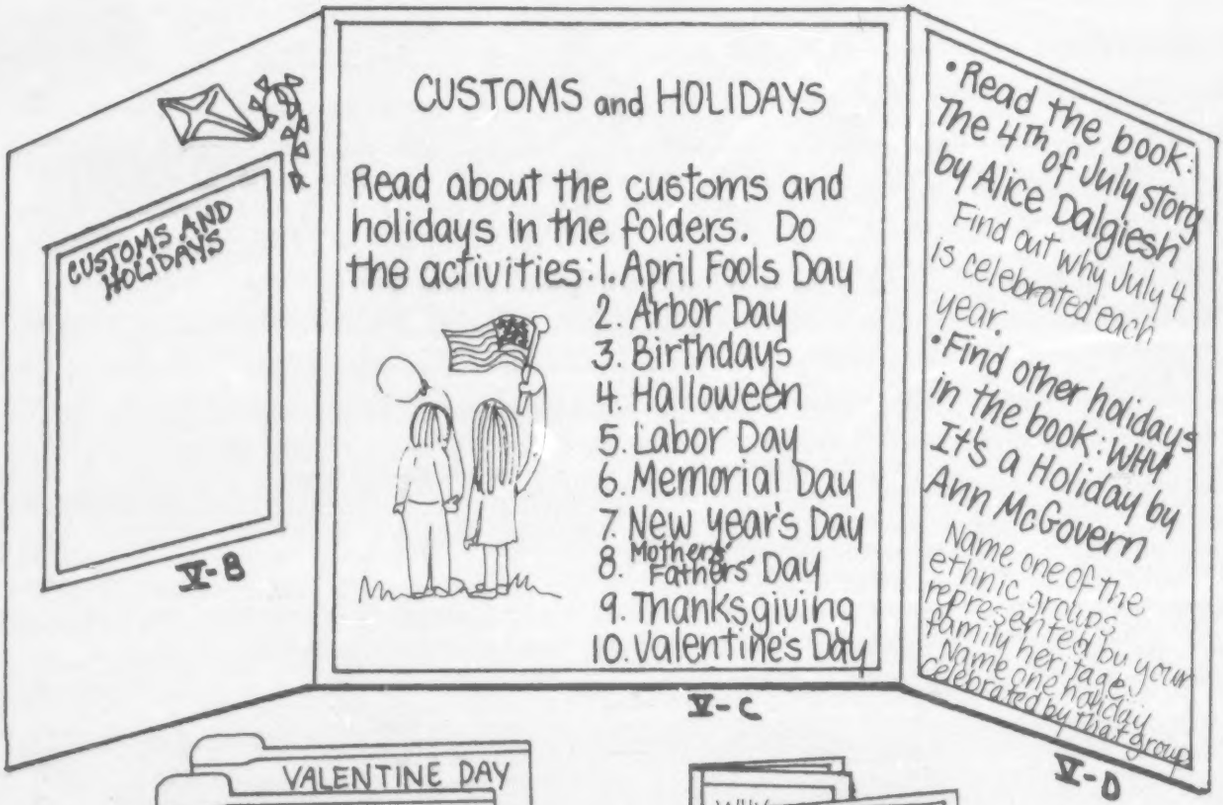
Instructional Objective

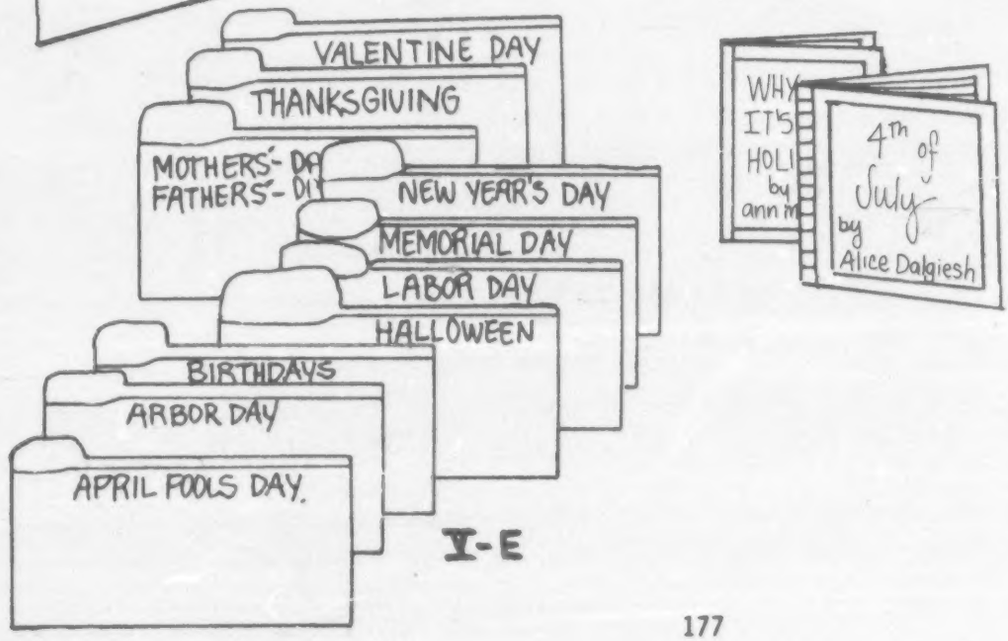
Each student will identify and give the historical background for 10 holidays or customs celebrated by Americans.

Learning Center 15

LEARNING CENTER #15

CUSTOMS AND HOLIDAYS


CUSTOMS AND HOLIDAYS
V-B
CUSTOMS and HOLIDAYS
Read about the customs and holidays in the folders. Do the activities: 1. April Fools Day
2. Arbor Day
3. Birthdays
4. Halloween
5. Labor Day
6. Memorial Day
7. New year's Day
8. Mothers' Fathers' Day
9. Thanksgiving
10. Valentine's Day
V-C
• Read the book: The 4th of July story by Alice Dalgiesh
Find out why July 4 is celebrated each year.
• Find other holidays in the book: WHY IT'S A HOLIDAY by Ann McGovern
Name one of the ethnic groups represented by your family heritage.
Name one holiday celebrated by that group.
V-D



Materials:

- Chipboard for 3-fold background
- Manila folders
- 2 library books: Dalgiesh, The 4th of July Story
  McGovern, Why It's a Holiday
- Glue
- Paper
- Pencils

Directions for Making the Center:

- Prepare a 3-fold background using 3 pieces of chipboard or scrap cardboard.
- Cut out Exhibit V-B, V-C, V-D and glue them to the 3-fold background, or write the information on the background with a brush pen.
- Prepare a folder for each holiday custom background and activities provided in Appendices V-E.
- Utilize an appropriate picture for the folder cover.

Procedure:

- Prior to the next holiday have the students discuss the anticipated holiday and its customs.
- List the students' responses on the chalkboard.
- Have students utilize library books and encyclopedias to do further research for more detailed information.
- Present the learning center as a source of information.

Extended Activity:

- Have students discuss other customs and holidays that are observed by their families.

Exhibit V-B

CUSTOMS AND HOLIDAYS

Holidays are days set aside by a religious group, government, or by a people to celebrate an important event or custom. Originally a holiday was a "holy day." For many centuries people have held religious festivals to honor their gods. Some of the customs of the past continue today. Customs have been handed down from generation to generation because people often like to celebrate holidays as their forefathers did.

Only 7 holidays are legal holidays in the United States. They are:

- New Year's Day
- Washington's Birthday
- Independence Day
- Labor Day
- Veterans Day
- Thanksgiving
- Christmas

Other holidays are observed by many states but not by all states. The Legislatures of the individual states set the state holidays to be observed. Some examples of state holidays are:

- Admission Day
- Martin Luther King Day
- Memorial Day

Exhibit V-C

. Read about the customs and holidays in the folders and do the activities in the folders.

- . April Fools Day
- . Arbor Day
- . Birthdays
- . Halloween
- . Labor Day
- . Memorial Day
- . New Year's Day
- . Mothers' Day - Fathers' Day
- . Thanksgiving
- . Valentine's Day

Exhibit V-D

. Read the book: The 4th of July Story by Alice Dalgiesh. Find out why July 4th is celebrated each year.

. Find other holidays in the book Why It's a Holiday by Ann McGovern.

. Name one of the ethnic groups represented by your family heritage.

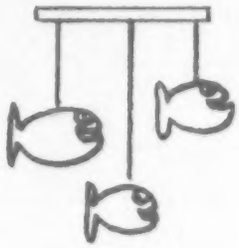
. Name one holiday celebrated by that ethnic group.

APRIL FOOL'S DAY

Long ago in France New Year's Day was celebrated on April 1, but when January, February and March were added to the calendar, New Year's Day was changed to January 1. Some people couldn't remember the new date. These forgetful people were called April Fish or April Fools.

An April fish is a young fish that is easily caught or tricked. The custom of fooling friends and relatives by playing harmless tricks spread from France to other countries. In Scotland the victum is called a "gowk." (A gowk is a cuckoo bird that is so stupid that it cannot build a nest for itself.)

April Fool's Day is still celebrated in America by playing harmless jokes on others.



Activity:

- Look at the picture. (Teacher will provide a picture by Norman Rockwell from the Weekly Reader or a similar picture which depicts many mistakes.)
- How many mistakes can you find in the picture?
- Make a list of the ones you find.

ARBOR DAY

Arbor Day was first celebrated on April 10, 1872. It began when J. Sterling Morton initiated the planting of a million trees in the barren, bleak and treeless part of Nebraska, which was his home.

"How much beauty, soil enrichment, and water conservation trees could provide!" thought Mr. Morton. The idea transformed Nebraska. Within the next 16 years, 350 million trees were planted.

All the states in the United States now celebrate Arbor Day. Dates very according to climate, good planting time, and traditions. Nebraska celebrates Arbor Day on Morton's birthday, April 22. California celebrates Arbor Day on Luther Burbank's birthday, March 7.

Activity:

- What would Americans do if there were no trees?
- Write a paragraph describing your community without trees.

BIRTHDAYS

The custom of celebrating birthdays began years ago and is practiced all over the world. Many countries have contributed to the customs that are now in use in all ethnic groups.

Egyptain pharoahs set prisoners free and called off wars on their birthdays.

The Greeks lit candles on honey cakes in honor of the moon goddess, hence the myth: Blow out the candles with one breath and your unspoken wish will come true.

The birthday spanking started as a good luck wish. In some places the birthday child is doused with water, or his/her ear is pulled for luck.

Fancy birthday hats originated in France. Scandinavians developed the custom of waking the birthday person early in the morning with gifts and flowers. Some people observe the traditional custom of planting a tree when a child is born - an apple tree for a boy, a pear tree for a girl.

Birthday songs are popular everywhere. In Latin American countries, friends hire musicians to serenade the birthday person. Our "Happy Birthday" song was written by two American sisters, Mildred and Patty Hill, and is sung all over the world.

Activity:

- Get the book: Sleeping Beauty from the library.
- Read the book to find out how the birthday person was punished and rewarded.

HALLOWEEN

Ancient people really believed that ghosts walked and witches screeched. "Begone, ye rank and evil spirits of the night," cried the ancient folk as they huddled around huge bonfires built to scare away demons and ghosts. It was an erie festival of the Lord of Death. Around the fire people whispered of queer noises they heard. This was the beginning of ghost stories.

The black cat was thought to be a witch in animal form. This became the symbol of Halloween.

Trick or treating began in England when people went "a-souling" for "soul-cakes" in return for saying prayers for the dead.

The Druidic festivals in England, Ireland, and France were gradually absorbed into the Christian calendar. By the 7th century the holiday had become All Saints Day. It was a time to honor all saints who had no special day of their own.

Carving jack-o'-lanterns is an old Irish custom. The Irish often had to use turnips because they did not always have pumpkins.

In early times Halloween in the United States was a time for playing harmless pranks. In later years some people played pranks that were not so harmless. Police had to work hard in some cities to prevent damage.

Many communities now have Halloween parades and other community gatherings to prevent pranks that cause damage. Trick or treating is still practiced all over the nation.

Activity:

- Write a story about the most fun you ever had on Halloween.
- How many Halloween customs have you used?

LABOR DAY

Labor Day is celebrated the first Monday in September in the United States. It began with the Knights of Labour in 1882-4 when they paraded in New York City. Steps were taken to have the day recognized as a holiday. Colorado was the first state, on March 15, 1887, to pass a law making it a holiday. Other states soon followed. On June 28, 1894, a bill passed Congress to make the day a legal holiday throughout the United States.

All classes of people and all ethnic groups participate in Labor Day observances. Businesses, industrial firms, schools, and government agencies are all closed for the day. Meetings, picnics, parades, speeches, athletic events and other holiday activities occur in observance of the day.

Activity:

- Since Labor Day always falls on Monday, it makes a 3 day weekend. What does your family do on this weekend?
- Make a picture and write a paragraph to show the activities of your family on this holiday weekend.

MEMORIAL DAY

Memorial Day was originally observed in the United States in honor of soldiers killed in the Civil War. The observance of the day began when Commander-in-Chief of the Army, John A. Logan, issued an order that May 30, 1868 be observed as the day to decorate the graves of fallen soldiers with flowers. The day has been called Decoration Day.

Most states and all ethnic groups observe Memorial Day on May 30 as a legal holiday. The day varies in the South; 9 states observe June 3. June 3 is the birthday of Jefferson Davis, president of the Confederate States of America.

Activity:

. Each year the President of the United States places a wreath of flowers on the grave of the Unknown Soldier in Arlington, Virginia. Find out the original purpose of this custom. Write a summary of the information you find.

NEW YEAR'S DAY

New Year's Day is celebrated as a holiday in almost every country although it is not always celebrated on January 1. January 1 became generally recognized as New Year's Day in the 1500s when the Gregorian calendar was introduced. Other countries using other calendars celebrate their New Year's Day on the first day of their calendar's new year.

The custom of "cleaning the slate" derived from the old English custom of "cleaning the chimney" on New Year's Day. This custom was to bring good luck to the household during the coming year. "Cleaning the slate" means making resolutions to correct faults and bad habits and resolving to make the new year better.

In the United States people attend church, go to parties, and watch parades and football games in observance of the day. Parties are held on New Year's Eve to "watch the old year out." Thousands of people join together in Times Square in New York City to welcome the new year.

Activity:

- Think of a theme for a New Year's Day parade.
- Draw a series of pictures showing the theme you chose.

MOTHERS' DAY - FATHERS' DAY

Through the efforts of Miss Anna Jarvis the second Sunday in May in 1914 was established as Mothers' Day. This is a special day for showing appreciation to all mothers.

Fathers' Day was begun in 1910 by Mrs. John Bruce Dodd in honor of her father. The third Sunday in June is the special day for honoring fathers.

Mothers' Day and Fathers' Day are two of the few customs that originated in America.

Activity:

- How do you show appreciation to your parents?
- What does your mother like you to do for her?
- What does your father like you to do for him?

THANKSGIVING

Although people throughout history have given thanks at harvest time, Thanksgiving, as we know it, is a truly American holiday - a legacy from the Pilgrims.

In 1621, when the first harvest was gathered, great happiness was felt by the Pilgrims who had survived the harsh winter. Governor William Bradford decreed that a Thanksgiving celebration would be held. The Indian Chief Massasoit brought 90 Indian guests, and a great feast was prepared over open fires. Everyone enjoyed three days of thankfulness for the rich harvest, for homes in a new land, and for Indian friends.

Activity:

- Observe the picture "Thanksgiving" by Grandma Moses or some other suitable Thanksgiving picture.
- Compare the activities shown in this picture of the past to the present day Thanksgiving activities. Answer these questions:
  - How many activities can you find?
  - Make a list of them.
  - How many of these activities still take place?
  - Which ones are no longer used?

VALENTINE'S DAY

Valentine's Day is celebrated around the world. It is a special day for honoring sweethearts. It is a very old custom. It goes back to Roman times when a special festival, called the Lupercalia, was held on February 15. On that day all the young girls put their names in a box and each young man drew out a name. This became his sweetheart for the next year.

During the middle ages people believed February 14 was the date when the birds found their mates.

Later people found new ways to celebrate the date. Some young men kissed the first young woman that they met on that date.

By chance this special festival for sweethearts came on St. Valentine's Day, a day that honors several saints named Valentine. But the idea of honoring sweethearts has little to do with the saints for whom the day is named.

The custom of sending valentines began in the 19th century. Gifts were exchanged, and later on comic valentines became very popular.

Today Valentine's Day is popular with children. They usually send valentines to many friends.

Activity:

- Read the story above.
- Design 3 valentines.
- Make one comic valentine.

Concept

American society is a pluralistic society composed of many cultures which express their unique heritage through the ways in which they meet their basic human needs: communication, education, religion, food, clothing, shelter, weapons, tools, utensils.

Instructional Objective

The student will identify the ways cultural groups within the family of man meet their basic human needs through adapting to their environments.

Learning Center 16

Learning Center #16
The Family of Man
(Environments)

193

202

203

Exhibit V-E

Materials:

- Backboard (3 pieces of chip board, 19" x 13", two strips of bookbinding tape, 18" x 1", 3 - 4 yards plastic contact paper, if desired)
- 18 Library book pockets
- 1 Outline map of the world - Exhibit VI-E
- 9 Unlined white cards, 5" x 8"
- Enough 8½" x 11" paper to reproduce worksheets for class - Exhibit VI-I for worksheet sample
- Labels for pockets - Exhibit VI-G
- Labels for Key Cards - Exhibit VI-H
- 2 Folders
- 1 Large manilla envelope - 10" x 12"
- 1 Small manilla envelope - 5" x 7½"
- Twenty colored dots - each set of 4 a different color
- Title for Center - Exhibit VI-A
- 5 Summary Sheets - Exhibit VI-F
- Answer Key Card - Exhibit VI-J
- Introductory Card - Exhibit VI-C
- Directions for Center - Exhibit VI-D
- Instructional Objective - Exhibit VI-B

Directions for Making the Center:

- Make backboard by joining chip board with bookbinding tape; cover, if desired, with plastic contact paper.
- Utilize outline map of the world. (See Exhibit VI-E) Position map in middle of the center panel of backboard.
- Cut library pockets to 3" high.
- See Exhibit VI-G for pocket labels. Cut and glue labels to pockets. Position on backboard as in diagram.

- Cut 5" x 8" white cards into fourths, making 30 cards. These will be called Key Cards. See Exhibit VI-H for labels. Adhere labels to Key Cards.

- Remove Directions for Center. (See Exhibit VI-D) Position directions on backboard as in diagram.

- Colorcode geographical area on map and 3 pockets bearing same name. Color or use 4 dots of the same color to do this. Use a different colored set of dots for each geographical area.

- On left-hand panel of backboard on reverse side, place Instructional Objective. (See Exhibit VI-B) Also place the Introduction. (See Exhibit VI-C)

- On right-hand panel of backboard on reverse side, place small manilla envelope to hold Answer Key. Label pocket - Answer Key.

- Remove Answer Key. (See Exhibit VI-J) Cut 1 unlined white card to match size of Answer Key. Glue card to back of Answer Key.

- Cut Title. (See Exhibit VI-A) Place above outline map at center and glue in place.

- Remove the 5 Summary Sheets. (See Exhibit VI-F) Place in folder at Center. Label folder - The Family of Man: Summary Sheets.

- Remove Worksheet sample. (See Exhibit VI-I) Make master and reproduce enough Worksheets for class, omitting answers printed on sample.

- Place Worksheets in folder at Center. Label folder - The Family of Man: Worksheets.

Procedure:

- Review with students general features of a world map: continents, oceans, equator, etc.

- Locate the following geographical areas on the map:

  - Africa
  - Arizona, U.S.A.
  - British Isles
  - Japan
  - Mexico

- Introduce or review the following vocabulary:

  - geography
  - topography
  - rain forest
  - humidity

- culture
- climate
- natural resources
- adaptation
- industrialization
- Indian Reservation
- irrigation
- population
- region
- plateau
- semiarid land
- tradition
- tribe
- turban
- thatched roof
- poverty
- exports
- imports
- processed foods
- environment

- Write Introduction from Center on chalkboard. Have a student read paragraph for class. Have another student explain in own words the meaning of the paragraph and the question they will be trying to answer as they work at the Center

- Write the following guide question on the chalkboard. Remind students that they need to use the activities at the Center to help them answer this question.

  Guide Question: Can you find 3 or 4 needs that all the cultural groups have - needs that are satisfied in different ways according to the environment in which they live?

- Arrange for 1 or 2 students to work at the Center at any one time.

- After each student in class has completed activities at Center, review results of Worksheets with them. If necessary, help them to conclude that all cultural groups have responded to the common needs to use the environment to provide shelter, food, clothing, and to develop an economic system. Refer, if necessary, to the Adaptation Cards. Have students tell ways each cultural group has adapted to environment. List these ways on the chalkboard. Compare the lists of 2 or 3 cultural groups. Elicit from students the categories - shelter, food, clothing, etc., into which the specific items in the lists may be grouped.

Exhibit VI - A

The Family of Man

Exhibit VI - B

Instructional Objective

The student will identify the ways cultural groups within the family of man meet their basic human needs through adapting to their environment.

Exhibit VI - C

Family of Man Introduction

All peoples within the family of man, share a common bond. That bond is the need to survive by adapting to or using the resources of the environment. Read about the Climate, Topography, and Natural Resources of the environment of various cultural groups. Read about the ways in which groups have met their basic human needs through responding to their environment. Use the activities at this Center to help you find 3 or 4 needs that all the cultural groups have, and that are satisfied in different ways, according to the environment in which they live.

Exhibit VI-D

The Family of Man

Directions for Center:

Activity 1

1. Read all directions first.
2. Read Introduction on cover of center.
3. Find folder - Family of Man - Summary Sheets. Read a summary sheet about cultural groups living in - Africa, Arizona, U.S.A., British Isles, Japan, Mexico.
4. Find the 3 KEY CARD pockets. Begin with the Climate Cards. Read each card and place it in the Climate pocket at the right geographical location. Do the same thing with the Topography and Natural Resource Cards, and the Adaptation Cards. After reading each card, place it in the corresponding pocket at the right geographical location.
5. Take the card from the Answer Key pocket to check your answers. See if the numbers on the Answer Key match the numbers in the lower right hand corner of the KEY CARDS. If the cards have been placed in the right pockets, all the numbers should match. (If some of your numbers did not match, go back and reread the Summary Sheets. See if you can find the information there that will help you in finding the right geographical location. Check your answers again.)
6. Next put all the KEY CARDS back in the right KEY CARD pockets.

Activity 2 Find the folder of Worksheets. Take a worksheet from the folder. Put your name and date on the paper. Use pencil and/or crayon to answer the 2 questions. Put finished work in the large envelope.

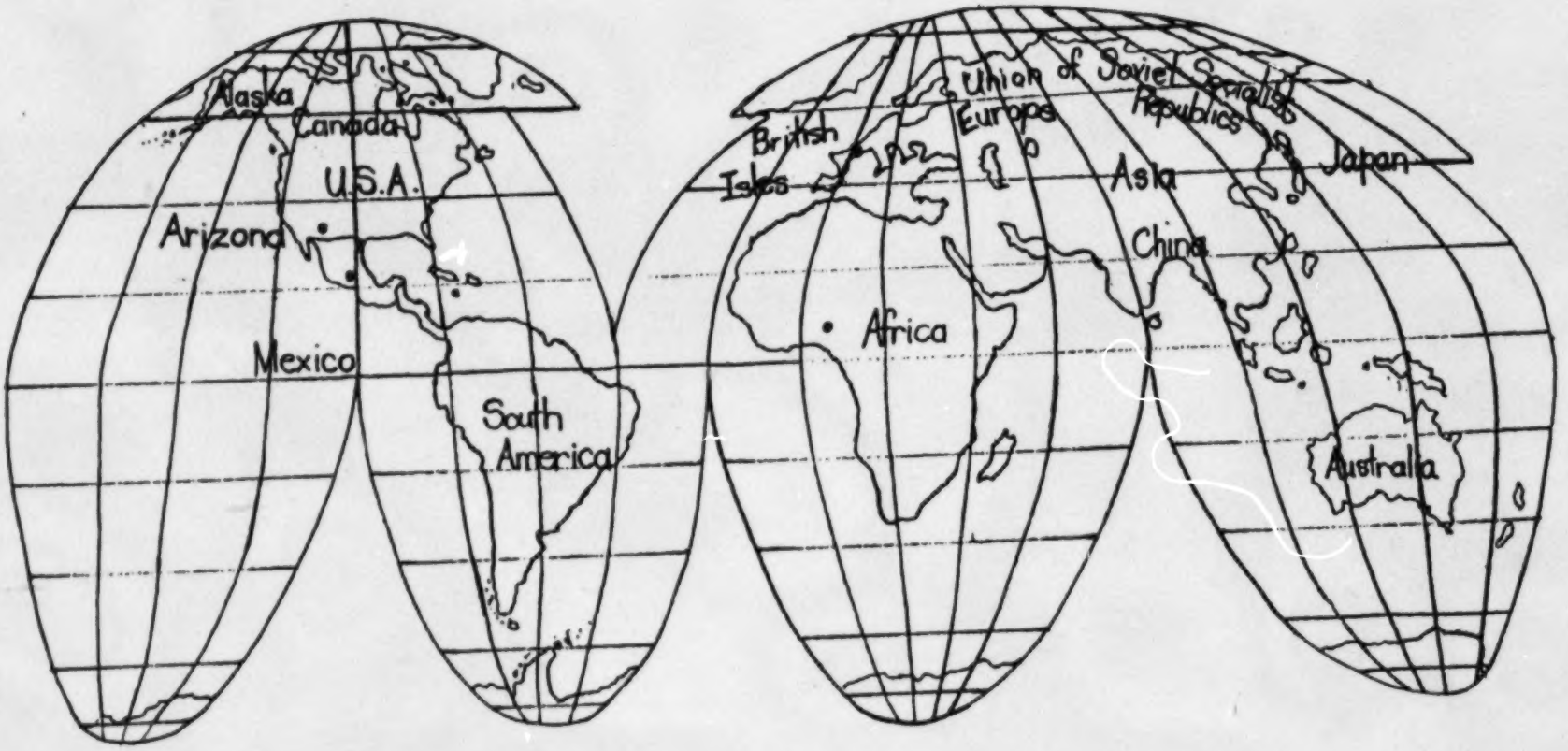


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Exhibit VI-E

SUMMARY SHEET

AFRICA

Today life in Africa is a combination of two kinds of life styles: Tribal African and modern European. In the early days, Africans lived in large family groups called "clans." As the tribal nations found themselves needing the goods and services offered in big cities, the clans began to grow less important. Today the number of modern cities is increasing all the time. Modern Africa has cities that look like any other big city in the world with high-rise office buildings, traffic on the streets, and trucks loaded with goods. Mining is an important industry.

In many remaining small villages, however, homes are more primitive and are made of the materials that are near at hand. First, the land may need to be cleared of dense growth to make room for the homes. Walls may then be made of layers of stone, bricks, or strong woven material. Thatched roofs, supported by poles, may cover the homes, and thatched fences may surround it.

Traditionally, Africans were food gatherers. They gathered seeds to grind into meal, and millet to pound into flour. In the early days, bananas were said to have supplied the people with bread, potatoes, dessert, medicine, houses and fences, pots, tablecloths, thread, cord, rakes, and canoes. Foods available today include bananas, figs, coffee, palm oil, rubber, sugar cane, and tobacco.

The land of Africa is desert in the North, plateau with grasslands for grazing in the East and South, and a rain forest surrounded by a belt of farmland in the center section. The desert area is used for grazing also. Located right on the Equator, Africa has a climate that is always hot. It is often rainy and very humid.

The suburbs of Africa contain many modern homes. Hints of former tribal life can be seen in some of the clothing and the gardens. Traditional African clothing includes lightweight material wrapped loosely around the body, bare feet or sandals, turbans wrapped around the head to offer protection from the sun. Western style clothing and goods are commonly available in the cities.

SUMMARY SHEET

ARIZONA, USA

Original Indian homes in this area (Hopi) were often built high in the sides of cliffs overlooking the canyons. The Indians entered their homes through openings at the top. Later, their homes were moved near the springs and mesas. Here they were made of large stones held together by dried mud and straw (adobe). Today many Indians live on reservation land in the Southwest. Their homes may be simple one-room stucco buildings. Many Indians have jobs off the reservation in the cities.

Reservation land in Arizona is some of the poorest land in the United States. There is some grassland suitable for grazing of naimals, but most soil is barren or desert land. Because there is little water available, very few plants will grow. One that does grow well is an unusual kind of corn plant that sends out long deep roots. With the help of irrigation, other crops such as peaches, squash, beans, and pumpkins can be grown. The Indians also raise sheet for food and hunt rabbits and other small animals. Hunting provides meat, skins, and fur.

During the hot summer months, Indian men grow the crops and tend the sheep. From November to February, when it is cooler, the men take care of the weaving, while the women make utensils for the home - pots, bowls, jars, baskets. Many Indians do, of course, work and dress as city people do. Some Indian men can be seen wearing long shirts with colorful sashes

tied around their waist and a scarf wrapped around their head. Women may be seen in plain dresses of a coarse cloth either dark blue or black in color.

As Indians interact more and more with the city life around them, they are beginning to adopt modern ways of life.

SUMMARY SHEET

BRITISH ISLES

Only about 1/3 of the land in Britain is fertile enough to raise crops; this is the Lowland region. The Highland area is land used for grazing sheet. For this reason, Britain imports about 1/2 of its food supply.

Britain does have large coal and iron ore deposits, and it is one of the world's greatest industrial countries. Some of the goods it produces are automobile, chemicals, clothing, ships, steel and textiles.

The countries of the British Isles experience seasonal weather, but the climate is milder than that found as far north in the United States. That is because of warm ocean currents coming north from the Gulf Stream. Winds from the Atlantic Ocean bring the moisture inland.

Many homes in the British Isles are made of stone or brick. A flower garden by every home is a typical sight. Some farmers in Ireland may still live in small cottages with thatched roofs. The walls of these houses may be made of wattles, a woven material made of sticks, twigs, and branches. Everywhere in the British Isles can be seen a combination of the old and the new. In most ways, however, life reflects modern beliefs and life-styles.

SUMMARY SHEET

JAPAN

Japan is one of the most crowded lands in the world. A population equivalent to half of the United States population lives in an area smaller than that of California. 9/10s of Japan is mountainous forest; only the remaining 1/10 can be used for farmland. This is land near the rivers or on the coastal lowland. The climate is generally warm and humid.

About 14% of the Japanese are farmers. Millions of Japanese people live in modern cities and work in factories. Manufactured goods which are exported include automobiles, televisions, cameras and clothing. The cultured pearl industry is another small business. The Japanese are a hard working people. They have a six-day work week, and children usually attend school six days a week.

In the big cities are modern office buildings and high-rise apartments. In rural areas, however, can be found traditional homes that are made of wood and paper. The homes have no foundation; the Japanese sit on a raised floor. Sliding doors, walls, and screens help make the outdoors seem like an extension of the house. There are no curtains or shades in a traditional Japanese house. A low table may be about the only furniture. To give the feeling of space, practically everything else in the room is stored away until needed. A typical mattress may be made of rushes woven over a wooden frame. At night, the mattresses and quilts are brought out. An eight-mattress room in Japan is considered a large room.

Even with the small amount of farmland, Japan is able to produce enough to clothe and feed its nation. The main products are rice, green vegetables, and livestock. Some tea and gain is grown. Meat is scarce, but there is fishing on the seacoast.

Japan produces half the world's silk, as well as many of the new synthetic fabrics. Clothing is generally Western in design, but on occasion, traditional robes may be worn. Japanese in traditional homes still remove their thongs (sandal-like shoes) before entering.

SUMMARY SHEET

MEXICO

Few countries have as many different kinds of climate and landforms as does Mexico. There are two sets of mountainous regions that extend across Mexico. Along the coast are lowlands where the climate is more hot and humid, and there is an area of tropical rain forest. The central plateau area is a largely semi-arid grassland. The soil is apt to be poor; there is little water except in underground wells, and crops may be grown on only about 1/8 of the total land.

In spite of these facts, Mexico is a leading producer of oranges, coffee, sugar cane, cotton and corn. Common foods enjoyed by Mexicans include beans, rice, corn and flour tortillas, chili, squash, tomatoes, and chocolate. The maguey (mah gay) or century plant, provides a drink, and from its pulp is made a popular candy.

The maguey has leaves that can grow as long as nine feet. The strong thread-like fibers of this plant are used in weaving mats, rugs, horse blankets, ropes, and as a material used in making roofs.

Mexicans may weave their own cloth and make their own clothes. Traditional items of clothing include the sombraro, a hat with a large brim to protect them from the sun; a serape, a woven blanket worn over the shoulder; and a woven poncho, or shawl. Almost every home in Mexico today has a sewing machine, and many Mexicans wear typical modern clothing.

Life in the larger cities is similar to that in the United States, but in the many small Mexican villages, each family may work to provide for its own needs: raising its own crops and livestock, building its own house and furniture, making its own tools and utensils, and even digging its own well. The plaza is the center of village life, and trading with others is common in the plaza at the end of the day.

Homes in the villages are probably made of adobe - bricks constructed of dried mud and straw. Each home is likely to have several small rooms built around a central patio. Houses may have thick thatched roofs or tile roofs.

Manufacturing is Mexico's fastest growing industry. Manufactured items include cement, chemicals, clothing, and processed foods. Mexico is rich in minerals and is the world's leading silver producer. But the population of Mexico has grown so fast that a third of the people still live in poverty.

Exhibit VI-G

KEY CARDS Climate	KEY CARDS Topography and Natural Resources
KEY CARDS Adaptation	Arizona, U.S.A. Climate
Arizona, U.S.A. Topography and Natural Resources	Arizona, U.S.A. Adaptation

Exhibit VI-G

Africa Climate	Africa Topography and Natural Resources
Africa Adaptation	British Isles Climate
British Isles Topography and Natural Resources	British Isles Adaptation

Exhibit VI-G

Japan Climate	Japan Topography and Natural Resources
Japan Adaptation	Mexico Climate
Mexico Topography and Natural Resources	Mexico Adaptation

Climate Card North - hot and dry South - hot and rainy 12	Climate Card Mainly hot and dry. 27 or 15
Climate Card Cool and wet 23	Climate Card Mainly hot and dry. 15 or 27
Climate Card Warm and humid 25	Topography - Resources Pasture land and forest; Coal and iron ore. 24
Topography - Resources Central plateau - semiarid grassland Lowlands - along the coast 2 mountainous regions 20	Topography - Resources Some land suitable for grazing, but most, barren or desert land. 16

Topography-Resources

$\frac{9}{10}$'s - mountainous forest land.

$\frac{1}{10}$ - farmland (the river plains and coastal lowlands.

1

Topography-Resources

North - desert
East and South - grasslands
Center - rain forest surrounded by a belt of farmland.

2

Adaptation Card

In big cities, modern homes.

In smaller towns, may see traditional homes made of paper and wood. Little furniture.

3

Adaptation Card

Foods include:
Corn plant with long roots.
With irrigation:
beans,
pumpkin
squash
peaches

4

Adaptation Card

Some city jobs
Village jobs:
summer - sheep raising and farming
winter - men do weaving
women make utensils for cooking.

9

Adaptation Card

Early homes - cliff dwellings. Today, many homes still made of adobe.

Some modenn homes in cities.

14

Adaptation Card

Men may wear pants, long shirts with colorful sashes around waist, scarf tied around head.

Women may have dresses of rough cloth - black or blue in color.

22

Adaptation Card

Villages - homes made of adobe brick, roofs of tile or woven mats.

Cities - modern buildings.

6

Adaptation Card

Some big city life.

In villages, each family takes care of own needs: builds own home, digs well, makes furniture, plants own crops, raises own animals.

18

Adaptation Card

May weave own cloth, and make own clothes. i.e., poncho, serape.

May wear manufactured clothing.

13

Adaptation Card

Common foods:
- beans
- rice
- corn
- chile
- chocolate

20

Adaptation Card

City - Westen clothing

Villages - light-weight clothing wrapped loosely around body.

Turbans

5

Adaptation Card

Foods include:
- seeds
- millet
- bananas
- palm oil
- sugar cane
- figs
- rubber

10

Adaptation Card

Partly modern society, people living in cities.

Partly tribal society, living in clans.

17

Adaptation Card

Only 1/10 of land can be farmed.

Mainly industrial - many exports.

1

Adaptation Card

Traditional clothes - robes, sashes, thongs. Shoes taken off before entering home.

Modern cities - Western clothing.

11

Adaptation Card Houses may have woven walls and thatched roofs. Small poles hold roof up. 28	Adaptation Card Mainly a manufacturing society; large coal and iron ore deposits. 19
Adaptation Card Imports many of the goods it needs. 26	Adaptation Card Stone and brick used in many homes. Many gardens. 30
Adaptation Card Grows a few crops, mostly grains: barley wheat oats beet sugar fruit 8	Adaptation Card Main foods: rice green vegetables tea grains 29

ANSWER KEY

Africa: Climate [12]
Topography-Resources [2]
Adaptation [5] [10] [17] [28]

Arizona: Climate [27]
Topography-Resources [16]
Adaptation [4] [9] [14] [22]

British Isles: Climate [23]
Topography-Resources [24]
Adaptation [8] [19] [26] [30]

Japan: Climate [25]
Topography-Resources [1]
Adaptation [3] [7] [11] [29]

Mexico: Climate [15]
Topography-Resources [20]
Adaptation [6] [13] [18] [21]

Exhibit VI-I

Exhibit VI - J

Worksheet - Activity 2

Name_____ Date _____

The Family of Man
Cultural Similarities and Differences

A. Pick 2 geographical areas. Think of some ways cultural groups use their different environments. List or illustrate those ways. Use the other side of this paper for your answer.

B. List 3 needs (4 if you can) that all the cultural groups at this center have (needs that are satisfied in different ways according to the environment in which they live)

(Suggested answers:

1. Shelter
2. Food
3. Clothing
4. Need to develop an economic system)

Concept

American society is a pluralistic society composed of many cultures which express their unique heritage through the ways in which they meet their basic human needs: communication, education, religion, food, clothing, shelter, weapons, tools, utensils.

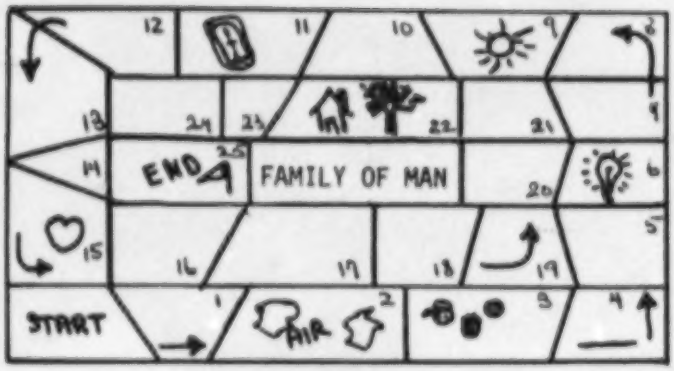
Instructional Objective

The student will identify three areas of basic needs common to all cultural groups within the Family of Man: social needs, physical needs, the need for faith.

Learning Center 17

LEARNING CENTER #17

THE FAMILY OF MAN (NEEDS)



VI-K

VI-L

Materials

- One gameboard - Exhibit VI-K
- One spinner - Exhibit VI-L
- One marker for each individual playing the game
- Glue
- Fine-tip felt pens: red, green, and blue
- Scissors
- Cardboard backing for gameboard and spinner
- One brad

Directions for Making the Center:

- Remove the two sections of the gameboard from Monograph #5 - see Exhibit XI-K.

- Remove the two sections of spinner from Monograph - see Exhibit VI-L.

- Cut around the parts of spinner. Add cardboard backing if desired, and join two pieces together with a brad.

- Add cardboard backing to gameboard if desired, and join two pieces together in the middle with glue.

- Colorcode the sections of the inner circle on the spinner in the following manner:

    - Social Needs - red
    - Physical Needs - green
    - The Need for Faith - blue

- Colorcode the circles on the gameboard to correspond with the colored sections on the spinner:

    - Red: #1, 3, 4, 6, 11, 14, 15, 16, 17, 24, 25
    - Green: #2, 7, 8, 9, 10, 13, 18, 19, 22, 25
    - Blue: #5, 12, 20, 21, 23, 25

Procedure:

- Define with students the following terms:

    - Social Needs
    - Physical Needs
    - The Need for Faith

- Elicit from students examples of needs. List examples on the chalkboard under the appropriate heading.

- Write on the chalkboard the directions contained in the inner rectangle on the gameboard. Have a student read the directions aloud to the class.

- Write on the chalkboard the statement contained in the section readings "START." Help the students to see that the concepts on the gameboard fall under one of the three headings indicated by color on the spinner.

- Instruct the students in the procedures for playing the game.

- Have a student spin the spinner to select one of the areas of basic human needs and identify the color which corresponds to it.

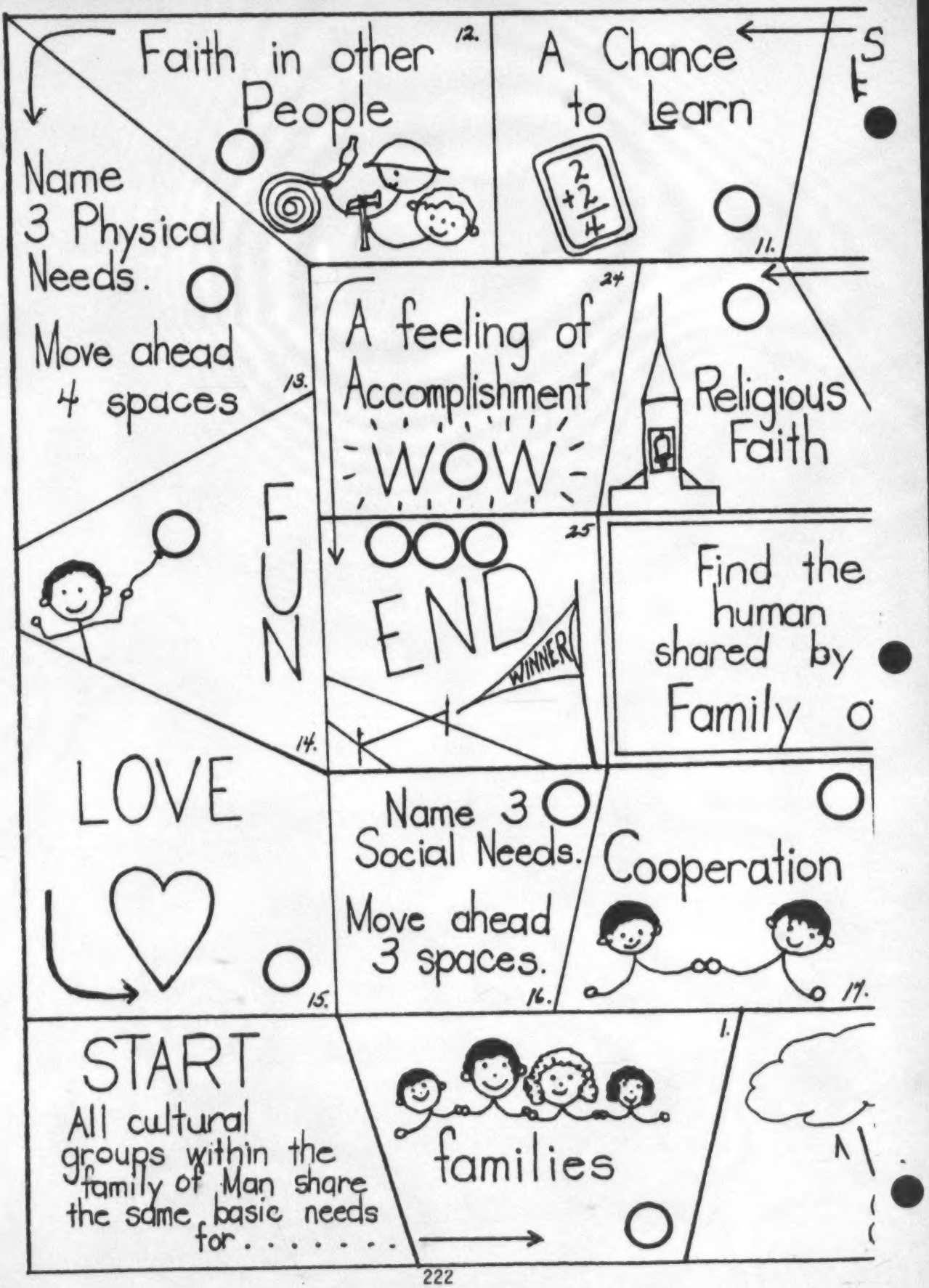
- Have the student move his marker from the "START" position to the nearest space on the gameboard of the same color as the color at which the spinner stopped.

- Have the student identify the basic human need illustrated in the square on which he/she landed on the gameboard, and relate it to the right category indicated on the spinner.

- Have each student take a turn following the same procedure until one player reaches the "END" space and becomes the winner.

- Point out to the students that three spaces on the gameboard ask them for information. If they can provide the information requested, they receive a bonus turn as indicated on the gameboard.

- Continue in this manner until one child arrives at space #25 and is the winner.

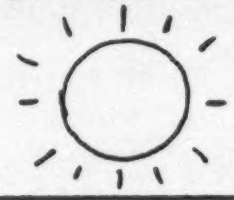

START
All cultural groups within the family of Man share the same basic needs for.....
families
1.
Name 3 Physical Needs.
Move ahead 4 spaces
3.
Faith in other People
12.
A Chance to Learn
11.
A feeling of Accomplishment
WOW
24
Religious Faith
FUN
25
END
WINNER
14.
Find the human shared by Family
LOVE
15.
Name 3 Social Needs.
Move ahead 3 spaces.
16.
Cooperation
17.

leep and Rest

10.

9.

Sunshine



8.

Exercise

22.

Shelter

21.

Name 3 things people need to have faith in.

Move ahead 4 spaces.

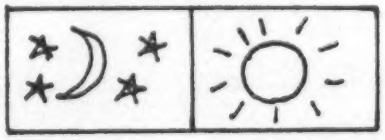
7.

Food

basic needs ... in the Man

20.

Faith in the laws of Nature



6.

A chance to think.

18.

Water

19.

Clothing

5.

Faith in Yourself

2.

3

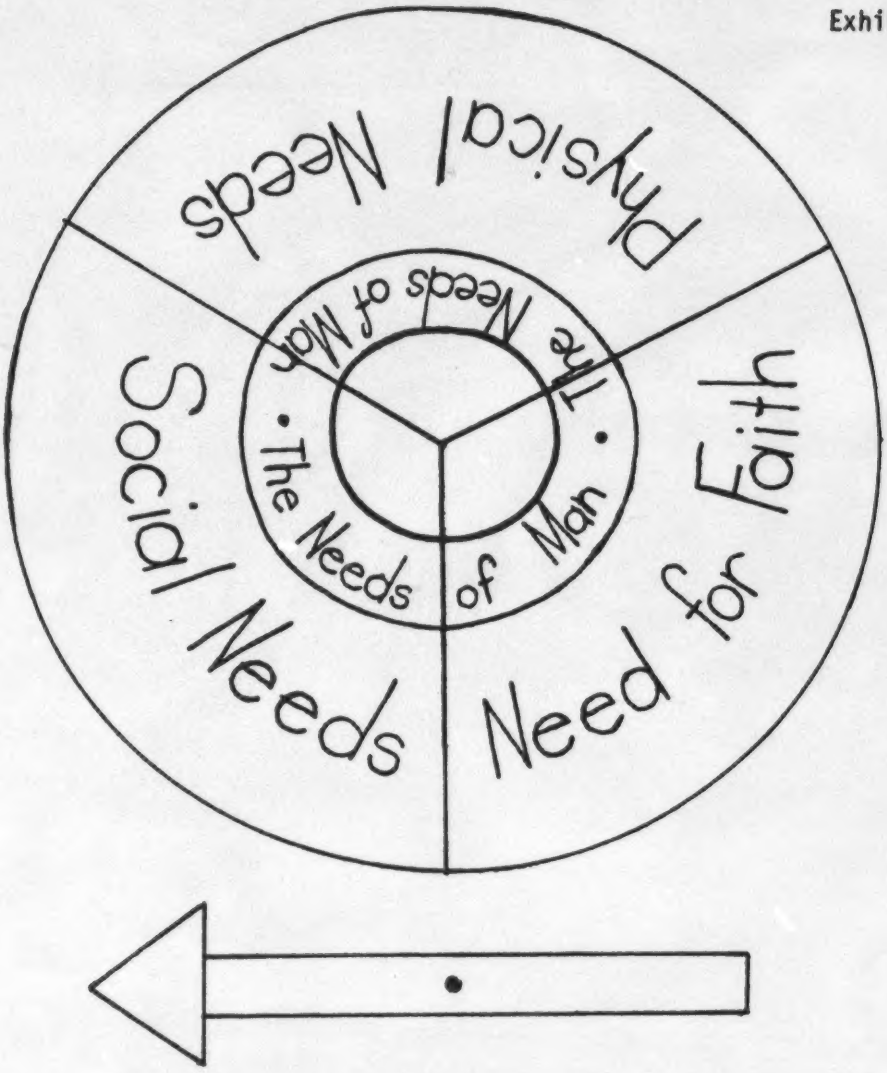
3.

friends

4.

GOALS

Exhibit VI-L



SPINNER

Fasten the arrow in the center of the spinner with a brad.

ACTIVITY RECORD

ACTIVITY #	Date	Remarks
1		
2		
3		
4		
5		
6		
7		
8		
9		
10		
11		
12		
13		
14		
15		
16		
17		

ADD - A - LESSON

The lessons presented in this monograph represent only a few of the activities in which students may participate to expand their knowledge and understanding of cultural similarities and differences. Teachers are invited to submit to the Area I Administrative Office information in regard to other successful lessons they have used with their classes. From time to time selected lessons will be printed and distributed to schools. The form on the next page may be utilized for this purpose.

CULTURAL SIMILARITIES AND DIFFERENCES LEARNING CENTER

Concept to be Developed: _____

_____

_____

Instructional Objective: _____

_____

_____

Title of Center: _____

Materials: _____

_____

_____

Directions for Making Center: _____

_____

_____

_____

Procedures for Using Center: _____

_____

_____

_____

_____

Extended Activity: _____

_____

Name of Teacher _____

School _____

GLOSSARY

Culture	an identified collection of ways in which a group of people relate to their physical and social environment.
Custom	a learned behavior which controls thought and action, manners and morals within a group.
Ghetto	a section of a city where minority group members live for economic or social reasons.
Holiday	a day commemorating a special event or custom.
Learning Modality	the sensory channel, visual, auditory, or kinesthetic, through which information from the outside world reaches the learner.
Stereotype	a fixed notion which is held by a number of people about a person or a group of people irrespective of individuality or critical judgment.

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